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Without Concealment-----Without Compromise.

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"The Peculiar Institution."

From the Baltimore Visiter.

JOHN RANDOLPH ON SLAVERY.

A few years before the death of Mr. Randolph, he was one morning, during the session of Congress, walking from his lodgings in Washington to the Capitol, in order to take his seat in the House. It so happened, that as he passed along the Pennsylvania Avenue, he fell into company with Edward Stabler, an eminent minister in the Society of Friends, with whom he was acquainted. As they were passing along the street, they met a wagon, into which were crowded a number of coloured women and children, followed by twenty or thirty coloured men, handcuffed and chained together, and guarded by two armed white men, on horseback. This spectacle, coming as it did, suddenly before them, produced a strong sensation in them both, and they involuntarily stopped until the whole had passed, without a word being spoken by either of them. After a short pause, Edward Stabler remarked: "This is indeed a shocking spectacle—to be exhibited here, almost under the shadow of the Capitol of the United States! We profess to be the advocates of equal rights, and claim to be the first people in the world, and yet we here see before us a number of our fellow-men, without having committed any breach of the laws, or being charged with any offence whatever, chained like condemned criminals, and driven under the very eyes of the National Legislature now in session, like beasts to market! The nations of Europe have their several ministers and representatives here, who will witness this scene, and who, probably, will make it known to their respective Governments. What must people of other nations think of us, when they will learn that in the face of all our boasting professions about liberty, we permit the most odious tyranny and cruel oppression to be openly practiced upon millions of our people with impunity?" Randolph remained silent for a minute, and then said, with emphasis:—"Sir, I do not care what Europe, or what the people of any other country may think or say of us—this is of no consequence, and I wholly disregard it." He then, in a subdued tone, and with much earnestness, added—"But when I reflect upon what God Almighty may think of us, I confess to you that I tremble for my country!"

From the Non-Slaveholder.

ABDUCTION.

A case, involving the abduction, and subsequent recovery by purchase, of a coloured man, twenty-seven years of age, and who, since his eleventh year, has resided in Darby, a few miles southwest of Philadelphia, has occasioned considerable excitement in that usually quiet village. The individual referred to, had been the property, *so called*, of a person living in Maryland, and, with his two sisters, and a half brother and sister, was advised and aided to escape from Slavery, by their master's son; the goods of the master being about to be levied upon, and he *probably* assenting, though tacitly, to the escape. The owner died soon after, and so far as the son was interested, there had been a clear moral abandonment by him of any right which he might otherwise have had to the slaves. There were, however, one or more other heirs, whom the son-in-law of the deceased represented. And he, coming to know of the residence of the fugitives, and of the high esteem in which they were held for their thriftiness and general good conduct, which qualities would be sure to make them bring great prices, determined, though after so long an interval, to recover them back into bondage. Too much doubt as to the legal claim, probably existed, to venture upon any open, regular process for accomplishing this purpose in Pennsylvania: subterfuge had therefore to be resorted to. There is much reason to suspect that a man, slightly coloured, who had recently come into these parts, and made himself intimate with the fugitive family, was employed as the vile agent to decoy them to Baltimore. He had married the elder sister, and was intending to take her with him to that city in a few days, probably with the purpose of surrendering her to her claimant; and was certainly the instrument, *or the tool*, of the abduction of the brother. He introduced to the young man, a person, apparently a gentleman, whom he professed to have formerly lived with, and whom he recommended in the highest terms, who was seeking an active, intelligent servant, to take with him to his residence in Ohio, and who would give to such a servant the tempting sum of fifteen dollars per month, all expenses beside, and twenty dollars in hand. The bait was successful, and Allen, with his new employer, took his departure in the cars for York, Pennsylvania, where the latter alleged he had business to transact, whence they were to proceed, by other conveyance, via Chambersburgh to Pittsburg. At York, the new master expressed great disappointment at not meeting the person he expected to find there, and said they must go on to Parkesburg, where the person lived; and they could thence proceed next morning by the cars to Chambersburg. Immediately upon their arrival at Parkesburg, which is in Maryland, a high functionary of the great city of Baltimore, arrested Allen, asserting that information had just come on by the telegraph that he, with his companion, had been perpetrating a robbery in Philadelphia, and that he must take him back to that city for trial. Allen's protests of innocence, and a statement of his residence, and of his purpose in travelling, were disregarded, and chains and handcuffs were at once fastened to and upon him—the pseudo-master from that moment disappearing. Allen soon found himself rapidly proceeding with the cars, under care of the officer; supposing for a while they were returning to Philadelphia, as the officer had said, till at length a passenger, to his great horror, advised him that they were on the direct route to Baltimore. Not, still, suspecting any other charge than that of theft, which he felt that he could readily rebut, he expressed to the officer his desire to be put into a public prison, there to await his trial, which was assented to. Arrived at Baltimore, he was placed in a hack, driven rapidly to a building of peculiar structure, into which he was hurried. When within its enclosure, he inquired, "Is this a public prison?" The answer was, "No, it is the Georgia pen!" "I felt, at that moment," said Allen, "as if I was in the midst of the great ocean, without a friend or a plank to rest upon!" He was then interrogated as to his being a slave, of which, without his confession, no proof could be given, as even the claimant was unable to recognize in the vigorous man the slender, absconding boy. The confession he refused to make. Flogging, by means of that well-known instrument of slave-torture—the paddle—was then resorted to in order to compel it. He bore, for a while, the cruel infliction, until poor humanity could no longer endure the agony, and was made ready to confess to anything, true or false. He then yielded an assent to every question they put to him. It was the confession of the Inquisition! And it was upon this confession that his claimant doomed him to be shipped to New Orleans, under the free flag of the United States of America to be sold for a slave!

While these proceedings were going on in the prison-house, and the time and manner of the prisoner's departure was being arranged, Providence was directing a counter-movement. There was, at least, one concerned observer of the scene in the cars, and he took measures, with as little delay as possible, to send tidings to some good friends of the abducted man. One of them went on immediately to Baltimore, and on arriving there, instantly proceeded to the prison where the prisoner was expected to be found. He saw the keeper of it, a man honest in his way, and always honourable in the fulfilment of a bargain, and he succeeded in making with him a contract for the delivery of the slave, upon payment by a given day, some six or eight days ahead, of eight hundred dollars: one thousand dollars being considered his New Orleans price. The time was brief, but the people poured out their money like water, and Allen was redeemed; but not until he had undergone a new course of flagellation, to extort some desired revelations from him in regard to the manner in which the knowledge of his confinement had reached Darby. It was even more severe than the first, but nothing new to the inquisitors was elicited by it.

He was restored to his home and friends on the twenty-fourth ultimo, the day preceding the sailing of the New Orleans packet, in which he was to have been shipped, had not the arrangement for his purchase been consummated. During his confinement of nearly two weeks, his feet were chained together by heavy fetters round the ankles; and when the paddle was applied, in addition to his leg-irons, he was handcuffed, and obliged to lie down in order to receive the beating.

The village of Darby has been rather celebrated for an unwillingness to listen to anti-slavery lectures. An anti-slavery lecture, somewhat costly, has, however been pressed upon its people, by these events, to which they have given an attentive ear, and which has reached to their inmost feelings, where it has left a deep, an indelible impression. Never was the long whip of Slavery so near their firesides before. Hereafter, when some signal act of beneficence in behalf of the slave shall distinguish that village, the feelings prompting it will be traced back to those which were excited by the wrongs and sufferings perpetrated upon Allen Ricketts.

From the North Carolina Newbernian.

KILLING A SLAVE.

At the last term of Jones County Superior Court, commencing on Wednesday of last week, Ira Westbrook, a citizen of that county, was tried for the murder of a slave, by the name of Lot, before his Honour, Judge Pearson. The prisoner was defended by James W. Bryan Esq.

It appeared in evidence that the negro was hired to Westbrook, and at the time the affair for which he was indicted occurred, that the negro was insolent and impudent in his language toward the prisoner; and thereupon he took down a cowhide to whip him. Lot then told the prisoner he would not be whipped by any such man, and began to move off. Westbrook then took down his gun, upon which the negro, in an impudent manner, told him to shoot—repeating it three times. The prisoner then fired upon him, and lodged the contents of the gun in the calf of his leg. The negro fell, and soon after crawled back to the door of the prisoner's house, and told him, in an impudent manner, to shoot the other barrel of the gun into his head, which the prisoner did not do.

Mortification ensued from the wounds in the leg, and he died, in consequence, on the third day after he was shot.

The prisoner's counsel, we learn, put his defence mainly on the ground that the negro was in a state of rebellion and resistance to the prisoner, who for the *time being* was *his owner*, and had all the rights and authority *of his actual master*. That, but for this resistance and rebellion, it would be at most but a case of manslaughter.

His Honour, Judge Pearson, charged the jury, that viewing this case as one in which the prisoner had killed the deceased, upon the *provocation of impudence* and *insolence*, it was in the eye of the law, but a case of manslaughter. But if the deceased was in an actual state of *rebellion*, and resistance to the prisoner, then he would have a right to kill him, and would not be liable criminally for the act, but would be justified in law for so doing. The Judge then explained to the jury what he deemed rebellion, and resistance on the part of a slave toward his master. The jury found the prisoner not guilty.

We regard this as a very important case, it having called forth, as we believe, the first decision upon these principles of law, that has been made in the State.

PERISHABLE PROPERTY.

In the Eutaw (Ala.) Whig, we find the following advertisement:

NOTICE.

I will sell to the highest bidder, on the twenty-fifth day of January, 1847, at the late residence of Joseph Mayes, deceased, near Union, in Green county, all the *perishable property* of the estate of the said Joseph Mayes, deceased, consisting in part of

TEN LIKELY NEGROES.

Household furniture, farming utensils, &c. on a credit of twelve months, with bond and approved security.

R. LEACHMAN, Adm'r.

December 24, 1846.—255 tds

IMPRISONMENT OF FREEMEN.

The Rev. S. T. Wolcott, missionary to Jamaica, writing from Charleston, South Carolina, into which port the vessel in which he sailed had put for repairs, gives the following incidents, illustrative of Southern chivalry and hospitality:

We had with us a coloured cook, and a Spanish boy, with, as they said, some negro blood in him; both free men. These had to go to jail at once. One of our fellow passengers, also a prominent Spanish merchant, but a coloured man, who owned a large portion of the brig's cargo, and who had won our favour by his gentlemanly deportment, was deemed worthy of the same place. But by the efforts of our Captain, it was decided that he might have the liberty of leaving the State, if he would do it at once. Passage was sought on board a steamer bound to Wilmington, but refused. With a sad heart he bound up his mattress and quilts, and proceeded towards the jail, escorted by the Sheriff. But one more effort of Captain Roberts procured his release till such time as he could take ship direct for New-York, on condition that he should keep close in his own cabin. The gentleman left us after a few days, and is now, probably, in New-York.

Pro-Slavery.

From the Charleston Mercury.

THE DUTY OF THE SOUTH.

The events which for so long a period have been foreshadowed in this country have at length taken place, and the South will soon be called upon either ingloriously to surrender, or manfully to sustain her political equality and constitutional rights. It is vain, and would be wicked to attempt disguise or concealment on this subject; and it is the duty of the Southern press to speak out plainly, and to direct attention to the momentous considerations which are pressing upon us. The various movements during the late session of Congress, the sentiments openly and strongly avowed by the leading Northern members of both parties, the resolutions of several of the non-slaveholding States, to say nothing of the State of Delaware, the tone of the Northern press, and the openly avowed opinions of the Northern people, all concur to satisfy us that the war upon us and our institutions is to be continued, and that unless we are true to ourselves, in this great emergency, we are destined to fall victims to the domination of an unscrupulous majority, who are hereafter to decide upon our property, as well as upon the footing that we are to maintain in relation to the other portions of the Confederacy. Circumstances such as these, are well calculated to arouse deep and serious reflection, and the South would be recreant to her dearest rights and interests, if she could be deterred from the performance of her duty, by the apprehension of consequences, be they what they may. We are not the aggressors, are acting purely on the defensive, asking but to be let alone, and the world will do us the justice to visit the responsibility upon those who, in their infuriate madness, are undermining the pillars of the Republic.

If there was any sincerity in the attachment to the Confederacy, which the enemies of the South are so loud in proclaiming upon every occasion which offers itself, it would be shown by a proper respect for the Constitution, and by abstaining from attacks which they well know must produce resistance from a high-spirited and enlightened people.

But it is not against open enemies alone that we are forced to protect ourselves, or by them alone that our rights are endangered. The servile truckling to Northern influence, in the game of President-making, bartering away our honour and our rights for political ascendancy, and selling our very inheritance to obtain it, is more to be dreaded than the assaults of undisguised hostility, however fierce.

There was a time when we supposed that every Southern heart beat true on this great question, and that, however we might divide upon minor issues, that here at least was a broad platform, on which we could all meet, and do battle in a just cause, with entire unanimity. But we now fear that we have hoped too trustfully, and that there are enemies even in the midst of our own camp. Who does not recollect the rejoicings of the *Union*, at Washington, at the re-election to Congress of the author of that very proviso which has given form and substance to the wishes and intentions of the Anti-Slavery party; and these thanksgivings for his success were offered up with a full knowledge of the fact, that Mr. Wilmot was as great a foe to the South as Joshua Giddings, of Ohio, or John Quincy Adams, of Massachusetts. Nor is this all. Calm and philosophic was the quiet and indifference of the *Union*, under all the assaults of the enemy, but no sooner was an effort made on our part to repel these attacks, than its sensibilities were quickened into life, and its solicitude expressed in terms, which left no room for doubt as to which sentiment was nearer the heart of that journal—the safety of the *South*, or the predominance of a *Party*. During the session of Congress, the assaults made upon us by the Northern Democracy, passed unnoticed by the Government press, but every effort at defence was met with the senseless cry of "*agitation*;" and we were gravely told that the good of the *party* required that we should be silent, and with Christian humility,

"Lick the hand just raised to shed our blood."

It is not in the nature of a generous people to submit to indignity like this, and we earnestly call upon our brethren of the South to meet this question at once, fairly and flatly, and tell those who suppose they have the power to oppress us, that we are determined never to yield a single inch upon this point—that, if it suits our interest, or our inclinations, we will carry our institutions into any territory that may be acquired in the name of our common country, and that we defy the power of abolitionism, aided though it be by traitors from our own ranks, to prevent our settling it, or to dispossess us when once established. Union and concert are all that is essential to our safety, and cannot be too strongly urged, or too frequently reiterated. The North is too much alive to its own interest, and understands too well the science of calculation, not to perceive that a dismemberment would leave us in a situation perfectly independent of them, and would be the means of stripping them of all those advantages upon which they have long fed so bountifully, and through which they have risen to wealth and importance.

Again we say, then, let the South present an undivided front, and we need have no fears for the result; but if in imitation of those who affect to direct public opinion, we basely desert our principles, and instead of sustaining men who stand up manfully in our defence, join in denunciation and abuse of our best friends, what can we expect, but to share the fate of all who have tamely and quietly submitted to aggression until the chains of despotism were riveted upon them too firmly to be unclasped by human effort.

History reads us a warning lesson on this point, and no people ever enjoyed freedom long, who failed to resist encroachment at its very threshold.

Selections.

SUPREME COURT OF THE UNITED STATES.

DECEMBER TERM, 1846.

WHARTON JONES, *Plaintiff*; JOHN VAN ZANDT, *Defendant*. *On a certificate of division in opinion between the Judges of the Circuit Court of the United States for the district of Ohio.*

Mr. Justice WOODBURY delivered the opinion of the Court.

This case comes here on a division of opinion in the Circuit Court of Ohio.

The subject-matter of the original suit was debt, for a penalty of $500, under the act of Congress of February 12th, 1793, for concealing and harbouring a fugitive slave belonging to the plaintiff.

The certificate of the division of opinion, as will be seen in the record, relates to various questions, arising under two heads:

First, on rulings made at the trial; and, secondly, on a motion in arrest of judgement. These questions extend to the unusual number of fourteen; not, however, that the presiding Judge in the circuit and his associate entertained strong doubts concerning the general principles involved in them all, as may be seen in the report of the case, (2 McLean, C. C., 615,) but because the questions involved could not otherwise be brought here; and they possessed so wide and deep an interest as to render it desirable they should come under the revision of this Court.

For that purpose, in conformity to what is understood to have been the usage in the circuits, they accommodated the parties, by letting a division *pro forma* be entered on all the points presented.

It is not understood that any of them embrace things urged merely as reasons for a new trial. For if they did, as such a trial rests in the discretion of the Court, and is not a matter of strict right, a division of opinion in relation to it furnishes no cause for bringing the case here for our decision on questions certified.—6 Wheat. 542, United States vs. Daniels; 4 Wheat. 213; 5 Cranch, 11, 187; 4 Wash C. C. 338.

Before entering on the examination of the points, it will make several of them more intelligible if we advert to the clause in the Constitution bearing on this subject, and the act of Congress under which the action was instituted.

The former is, that "No person held to service or labour in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due."—Art. 4, sec. 2.

In respect to the statute, it will not be necessary to repeat here any of it, except portions of the 3d and 4th sections.

Sec. 3. "*And be it also enacted*, That when a person held to labour in any of the United States, or in either of the Territories on the northwest or south of the river Ohio, under the laws thereof, shall escape into any other of the said States or Territories, the person to whom such labour or service may be due, his agent or attorney, is hereby empowered to seize or arrest such fugitive from labour."

Sec. 4. "*And be it further enacted*, That any person who shall knowingly and willingly obstruct or hinder such claimant, his agent or attorney, in so seizing and arresting such fugitive from labour, or shall rescue such fugitive from such claimant, his agent or attorney, when so arrested, pursuant to the authority herein given or declared, or shall harbour or conceal such person after notice that he or she was a fugitive from labour, as aforesaid, shall, for either of the said offences, forfeit and pay the sum of five hundred dollars."—1 Laws by Br. & Litt. 363, 365, act of Feb. 12, 1793.

The first question at the trial, on which a division arose, was, in substance, whether the "notice" referred to in this 4th section must be in writing.

No doubt exists with this Court, that it may be otherwise than in writing, if it only bring home clearly to the defendant knowledge that the person he concealed was "a fugitive from labour."

The offence consists in continuing to secrete from the owner what the acts of Congress and the Constitution, as well as the laws of several of the States treat for certain purposes as property, after knowing that claims of property exist in respect to the fugitive.

Now, the act of Congress does not, in terms, require the notice to be in writing, nor does the reason of the provision, nor the evil to be guarded against, nor any sound analogy.

The reason of the provision is merely that the party shall have notice or information sufficient to put him on inquiry whether he is not intermeddling with what belongs to another.

If the information given to him, orally or in writing, is such as ought to satisfy a fair-minded man that he is concealing the property of another, it is his duty, under the Constitution and laws, to cease to do it longer.—5 East, 39, note Eades vs. Vandeput; 6 D. & E., 221, Blake vs. Lenyon. Such a notice is sufficient, also, by way of analogy, as for instance, notice in relation to a prior claim on property purchased, (1 Gall., 42, the Ploughboy; 9 Jurist, 649; 1 Sumner, C. C. 173; 1 Cranch, 45,) or of a prior defence or set-off against a demand assigned to him, (4 Dall. 370, Humphreys vs. Blight's assignees,) or even in crimes, that the notes or coin one is passing away are counterfeit.

Any other construction would go likewise beyond the evil to be avoided by the notice, which was the punishment of an individual for harbouring or concealing a person, without having reasonable grounds to believe he was thereby injuring another.

Any other construction, too, would be suicidal to the law itself; as, before a notice in writing could be prepared and served on the defendant, the fugitives would be carried beyond the reach of recovery in many cases, and in others would have passed into unknown hands.

This is not a case, like some cited in the argument, where the party prosecuted was not concerned in geting away the apprentice or person harboured, but merely entertained him afterwards from hospitality, or in ignorance of his true character and condition. Then a more formal notice and demand of restoration may be proper before suit, in order to remove any doubts as to the condition of the fugitive who is thus entertained, or the intent of the master to enforce his right and reclaim his property. 1 Chit. Gen. Prac., 449. But verbal notice is enough then. (See the cases in East, and Durnford & East, just cited.

Besides this, the present is a case where the defendant was a partaker in accomplishing the escape itself, like a *particeps criminis*; and where the concealment and harbouring was not after the escape was over, but during its progress, while the slaves were *in transitu*, and where the notice is not exclusively with a view to procure their restoration, but is also an element in the case, to show whether the party was, knowingly or ignorantly as to their condition, rendering them assistance to escape, by temporarily harbouring or secreting them. So far as regards this point, it is a question merely of scienter. No matter how or whence the knowledge came, if it only exist. The concealment here was practiced during fresh pursuit to retake the slaves; and hence, without any formal notice or demand, no doubt could exist as to the wish to reclaim them, as well as the fact of their being slaves. [See Camp., 54, Hart vs. Aldridge.]

Furthermore, that the defendant has not suffered by the charge to the jury in this point is manifest from his own declarations at the time, that he knew the fugitives to be slaves, (2 McLean, C. C., 599, Jones vs. Van Zandt,) and from the instruction to jury that this fact must be clearly proved before they ought to convict him, (p. 607.)

This view of the subject disposes of several other points of division connected with it; because every purpose contemplated by the notice is accomplished, without a publication of it previously in a newspaper, which is the second question. To require such a publication would be entirely arbitrary, and would still more surely defeat the whole law, than to hold the notice must be in writing, and served on the defendant, before he is liable.

So as to the third question, whether the information be sufficient if acquired from the slave himself. It is manifest that such a source of information for that fact is one of the most satisfactory, as he has good means of knowing, and is not likely to admit his want of freedom unless it actually exists.

The next question relates to what constitutes concealment or harbouring of a slave, within the meaning of this statute.

It seems from the facts, which by agreement are all those reported in the printed case as tried in the Court below, (2 McLean's R. 596,) as well as those inserted in this record, that several slaves, owned by the plaintiff, in Kentucky, escaped from him and fled to Ohio, adjoining, and aided by some person not named, and when about twelve miles distant from their master's residence, were taken into a covered wagon by the defendant in the night, and driven with speed twelve or thirteen miles, so that one was never retaken, though fresh suit was made for the whole.

Now, whatever technical definition may exist of the word *conceal* or *harbour*, as applied to apprentices and other subjects, no doubt can exist that these words and their derivations must here be construed in reference to the matter of the statute and the nature of the offence to be punished.

These show this offence to consist often in assistance to escape and reach speedily some distant place, where the master cannot find or reclaim such fugitives, rather than in detaining them long in the neighbourhood, or secreting them about one's premises.

We see nothing, then, in the facts here, or in the instruction of the Judge on them, *secundum subjectam materiam*, which show this case not to have been, as the jury found it to be, one within the manifest design of the statute against harbouring and concealing persons who were fugitives from labour, after notice or full knowledge of their character. Indeed, the general definition of the word "*harbour*," (in Bouvier, 460,) as quoted by the defendant's counsel, saying nothing as to the authority of that work, is such as to be fully covered by the facts in this case, as stated in the record, and as found by the jury. It is "to receive clandestinely, and without lawful authority, a person, for the purpose of concealing him, so that another, having the right to the lawful custody of such person, shall be deprived of the same."

Here was a clandestine reception of the slaves, and without lawful authority, and a concealment of them in a covered wagon, and carrying them onward and away so as to deprive the owner of their custody. "To harbour" is also admitted in the argument, often to mean "*to secrete*." Such is of the established definitions by the best lexicographers. Yet, here they were secreted not only as just stated, by being placed in a covered wagon and carried to a greater distance from their master, but this done rapidly, and in part under the shades of night.

That no mistake on this occurred at the trial is likewise manifest, from the fact that the Judge charged the jury, the defendant must not be considered as harbouring or concealing the slaves, unless his conduct was such "as not only to show an intention to elude the vigilance of the master, but such as is calculated to attain that object."—2 McLean, C. C. 615.

Nor can the recovery of one of the slaves afterwards, who was thus concealed and transported, vary the previous fact of secreting and harbouring him. That is the fifth inquiry. The answer to the sixth is involved in that to the fourth and fifth, as is an answer to the seventh in that to the first question; because, if the notice need not come from the claimant himself, nor be in writing, it need not be preceded or accompanied by a claim, which is the seventh inquiry. A claim subsequently made must be equally valid with one before the notice, whether looking to the reason of the case or the language of the statute.

The gist of the offence consists in the concealment of another's property, under knowledge that it belongs to another, and not in a claim being previously made and refused. That refusal might constitute a separate wrong, or be another species of evidence to prove a harbouring of the slave, but it is not the offence itself for which the penalty now sued for is imposed.

The eighth and last question under this head seems to be an abstract proposition, and does not refer to any particular facts in the case.

But if it was laid down in relation to some of them, as must be presumed to have been, in order to make it a proper subject for a division of opinion to be reconsidered here, we are not aware of anything objectionable in it.

The "over act" spoken of was required to be one both intended and calculated to elude the master's vigilance. If so, it showed acts and designs of the defendant, which, in the words and spirit of the statute, amount or tend directly to "*harbour or conceal*" the fugitive from labour.

We shall now proceed to the points of division in respect to the motion in arrest. They are, firstly, whether the counts contain the necessary averments that the slave Andrew escaped from Kentucky to Ohio.

It is admitted, that this prosecution being a penal one, the declaration must bring it within the statute clearly, whether looking to its language or spirit.—Dwarris on Statutes, 736; 5 Dane's Ab. 244. sec. 8; 4 Wash. C. C. 397, Simons case.

It is not necessary to multiply authorities on so elementary a proposition.

On turning to these counts, however, it will be seen that they allege the residence of the plaintiff in Kentucky, the ownership by him of these slaves held to labour there, and their "unlawfully" and "without his consent" going from the place to Ohio, as "fugitives from labour." All these allegations combined, and not merely the *going* away, are a clear and sufficient averment of an escape of the slave Andrew under the first objection in arrest. If they contain sufficient matter to show an escape, it need not be alleged in the very words—*ipsissimis verbis*—of the statute.—1 Chitt. Pl. 357; 5 East. 244, the King *vs.* Stevens et al.

The ungrammatical use of the word "was" for "were," in speaking of both slaves, is urged as an uncertainty, which vitiates this part of the declaration.

But no one can doubt that both are referred to, and the more especially after a verdict. As to what is thus cured by a verdict, see 4 Howard, 131, Garland *vs.* Davis and the cases there cited, and 11 Wendell, 374.

The second point, certified under the motion in arrest, is, whether the "counts contain the necessary averments of notice that said Andrew was a fugitive from labour, within the description of the act of Congress."

We cannot doubt that they do, when the first count alleges that said Andrew was in Ohio, "a fugitive from labour, and the defendant, well *knowing* that said Andrew was the slave of the plaintiff, and a fugitive from labour," &c. did harbour and conceal him.

So in respect to the third question connected with the arrest of judgment, which is, whether the averments are sufficient, under the statute, as to harbouring the slave Andrew, the answer can be but one way. However strict the construction should be, yet the count alleges, in so many words, "that the defendant did, knowingly and willingly, *harbour* detain, *conceal*, and keep said slave."

Under the fourth general objection of insufficiency in the declaration, no specific point not otherwise designated has been called to our attention, except that all the acts alleged in the declaration are not said to be "contrary to the statutes." This last expression follows the concluding portion of the count, and the expression may be necessary in a penal declaration.—2 East. 333, Lee *vs.* Clark; 1 Gall. 259, 265, 271; 1 Chitt. Pl. 358.

But all know that where it is inserted at the end of a declaration or indictment, it does not, as a general rule, relate to the last preceding averments alone, but the whole subject-matter before alleged to constitute an offence.

It is all that misconduct which is contrary to the statute, and not the concluding part of it only.

It remains to consider the fifth and sixth division of opinion under this head. They are, whether the act of Congress under which the action is brought is repugnant either to the Constitution or the Ordinance "for the government of the territory northwest of the river Ohio."

This Court has already, after much deliberation, decided that the act of February 12th, 1793, was not repugnant to the Constitution.

The reasons for their opinions are fully explained by Justice Story, in Priggs *vs.* Pennsylvania, 16 Peters, 611.

In coming to that conclusion, they were fortified by the idea that the Constitution itself, in the clause before cited, flung its shield, for security, over such property as is in controversy in the present case, and the right to pursue and reclaim it within the limits of another State.

This was only carrying out in our confederate form of government the clear right of every man, at common law, to make fresh suit and recaption of his own property within the realm.—3 Bl. c. 4.

But the power by national law to pursue and regain most kinds of property in the limits of a foreign Government is rather an act of comity than strict right; and hence, as the property in persons might not thus be recognized in some of the States in the Union, and its reclamation not be allowed through either courtesy or right, this clause was undoubtedly introduced into the Constitution as one of its compromises, for the safety of that portion of the Union which did permit such property, and which otherwise might often be deprived of it entirely, by its merely crossing the line of an adjoining State.—3 Madison's Pa. 1569, 1589.

This was thought to be too harsh a doctrine in respect to any title to property of a friendly neighbour, not brought nor placed in another State, under its laws, by the owner himself, but escaping there against his consent, and often forthwith pursued in order to be reclaimed.

The act of Congress, passed only four years after the Constitution was adopted, was therefore designed merely to render effective the guaranty of the Constitution itself; and a course of decisions since, in the courts of the United States and General Government, has for half a century exhibited great uniformity in favour of the validity, as well as expediency of the act.—5 Sarg. & R. 62; 9, John, 67; 12 Wendell, 311, 507; 2 Pick. 11; Bald. C. C. 326; 4 Wash. C. C. 326; 18 Pick. 215.

While the compromises of the Constitution exist, it is impossible to do justice to their requirements, or fulfil the duty incumbent on us towards all the members of the Union under its provisions, without sustaining such enactments as those of the statute of A. D. 1793.

We do not now propose to review at length the reasoning on which this act has been pronounced constitutional. All of its provisions have been found necessary to protect private rights under the clause in the Constitution relating to this subject, and to execute the duties imposed on the General Government, to aid, by legislation, in enforcing every constitutional provision, whether in favour of itself or others. This grows out of the position and nature of such a Government, and is as imperative on it in cases not enumerated specially in respect to such legislation as in others.

That this act of Congress, then, is not repugnant to the Constitution, must be considered as among the settled adjudications of this Court.

The last question on which a division is certified, relates to the Ordinance of 1797, and the supposed repugnancy to it of the act of Congress of 1793.

The Ordinance prohibited the existence of Slavery in the Territory northwest of the river Ohio, among only its own people.

Similar prohibitions have from time to time been introduced into many of the old States. But this circumstance does not effect the domestic institution of Slavery, as other States may choose to allow it among their people, nor impair their rights of property under it, when their slaves happen to escape to other States. These other States, whether northwest of the river Ohio, or on the eastern side of the Alleghanies, if out of the Union, would not be bound to surrender fugitives ever for crimes—it being, as before remarked, an act of comity or imperfect obligation.—14 Peters, 540, Holmes *vs.* Jennison, et al. But while within the Union, and under the obligations of the Constitution and laws of the Union, requiring that this kind of property in citizens of other States, the right to "service and labour," be not discharged or destroyed, they must not interfere to impair or destroy it, but if one so held to labour escape into their limits, should allow him to be retaken and returned to the place where he belongs. In all this there is no repugnance to the Ordinance. Wherever that existed, States still maintain their own laws as well as the Ordinance, by not allowing Slavery to exist among their own citizens.—4 Martin's R. 385. But in relation to inhabitants of other States, if they escape into the limits of States within the Ordinance, and if the Constitution allow them, when fugitives from labour, to be reclaimed, this does not interfere with their own laws as to their own people, nor do acts of Congress interfere with them, which are rightfully passed to carry these constitutional rights into effect there as fully as in other portions of the Union.

Before concluding, it may be expected by the defendant, that some notice should be taken of the argument urging on us a disregard of the Constitution and the act of Congress in respect to this subject, on account of the supposed inexpediency and invalidity of all laws recognizing Slavery or any right of property in man.

But that is a political question, settled by each State for itself, and the Federal power over it is limited and regulated by the people and the States in the Constitution itself, as one of its sacred compromises, and which we possess no authority, as a judicial body, to modify or overrule.

Whatever may be the theoretical opinions of any, as to the expediency of some of those compromises, or of the right of property in persons which they recognize, this Court has no alternative, while they exist, but to stand by the Constitution and laws, with fidelity to their duties and their oaths.

Their path is a straight and narrow one—to go where that Constitution and the laws lead, and not to break both by travelling without or beyond them.

Let our opinion on the several points raised, be certified to the Circuit Court of Ohio, in conformity to these views. WM. THOS. CARROLL.
Clerk of the Supreme Court of the United States.

HOW TO ABOLISH SLAVERY.

We find in an exchange paper the following article from the Cross and Journal. We presume it to be from a correspondent, as we have never heard of that paper as particularly imbued with Anti-Slavery "*fanaticism*:"

A word upon the proposed Convention. A Convention of such slaveholders as think slavery an evil and desire its removal: and others who think a slaveholder may be a Christian.

1. How is it to be gotten up? Will the slaveholders call it? Will those who can commune with them be likely to call it? Will an error which is too small to bar communion, be likely to distress men so much as to induce action of this character? Has not the hush policy been the invariable policy of this class? But perhaps they will reform. If they should, and then call such a Convention, will the slaveholders respond to it? Let Jeter and Fuller tell us. As one that is on the *fanatical* side, (and I presume I may speak for all that class) I should be highly pleased with such a movement. And I presume we could easily be induced to suspend our fanatical operations for a little, to witness the calmer and more efficient movement of these two classes of men.

Will the worthy projectors of this scheme take the lead in this benevolent enterprise? I presume it will not be expected that Abolitionists will go ahead, it being an operation of too cool a character for their temperament, neither will it be wondered if they pursue the old way, until they see the other in operation.

2. Where has God pointed out this method of removing sin? The writer has read so carelessly as never to notice such a direction either in the Old Testament or in the New. All must readily admit, that he has given ample instructions in his word for the removal of all sin. But where is *this* plan pointed out; either in the precepts of his word, or in the example of his saints in former days? Let me suggest one more article editorial, pointing out the divine direction for such a method for removing sin. All sin. For it is to be recollected that the same "action is to be had," in removing the sin of Slavery, that is to be had for the removal of all sin.

3. Let us apply this method of removing sin to some of the other prominent sins of our land and see how it will work.

To do away Sabbath breaking, we will suppose a Convention should be called, to be composed of such Sabbath breakers, as think Sabbath breaking an evil, and desire its removal, and others who think a Sabbath breaker may be a Christian.

To abolish adultery, let a Convention be gathered, composed of such adulterers as think adultery an evil and desire its removal, and others who think an adulterer may be a Christian.

Call a Convention of such gamblers as think gambling an evil, and wish to have it removed, and others who thinks a gambler may be a Christian, to agree upon some plan for the removal of the sin of gambling.

Let such drunkards as think drunkenness an evil, and desire its removal, unite with others who think a drunkard may be a Christian, to project a scheme for the removal of drunkenness.

To abolish war, call a Convention of those who make that their trade, but think it an evil, and desire its removal, and others who think a man who volunteers to make widows and orphans by killing his unoffending fellow-men, may be a Christian.

To drive out theft, that prevailing sin, select such thieves as think theft an evil, and desire its removal, and others who think a thief may be a Christian.

To expel profanity, call a Convention of such Dutch Reformed and Lutheran Elders, as think swearing an evil, and others who think a profane swearer may be a Christian.

If we could see this universal panacea working out some of these sins, which are lamented among us, we might gather confidence in its efficacy to remove from those parts of our country afflicted with it, the abomination of Slavery.

Until that time it will not be wondered at, if some of the less philosophical minds should continue the unvarnished, rough, and tumble method of abolition.

We think it best to have this intruder upon the best interests of our fellow-men put out, and we are not particular about its being shown the door in the most polite manner. Let us have him *out* any how.

From the Norfolk County American.

THE COLONIZATION SOCIETY.

We have long been of the opinion that the Colonization Society excited an influence favourable to the healthy condition and well-being of Slavery in the United States. The fact that prominent and distinguished slaveholders were among its founders and earliest supporters, is proof that it was not considered by those best qualified to judge, as an instrument calculated to assist in the overthrow of Slavery. Many sincere Anti-Slavery men have, without doubt, been included among its members in former times. It assists in pruning the institution of Slavery, of its dead and useless branches. It sends to Liberia and its sister colonies on the coast of Africa those slaves who are no longer valuable from sickness and other causes, and especially those aged ones who have been robbed of their life's labour, and possess nothing in their age that is worth stealing. The condition of the colonies has long been a subject of speculation, and the reports of the agents and governors have been accepted with many grains of allowance. The following extract from a private letter will be useful, as far as it goes, in forming an opinion in regard to the condition and prospects of the poor slave who is tempted by the representatives of the Society to abandon the home of his fathers, for a strange land and a pestilential climate.

It is chiefly valuable in that it contains statements,

the results of actual observation, and was written by a young man who, although too young to have imbibed prejudices in relation to the subject, in this country, is old enough to observe, and describe what passes in review before him. The letter is dated on board the U. S. Brig Boxer, at sea, July 31, 1846. The writer says:

"I have often wished, that I had the courage to write a pamphlet, or a good long article for a newspaper, on a subject which has interested me a great deal, since I have been on this coast. You will laugh when I tell you that I would like very much to knock the American Colonization Society in the head, or at least to prevent their sending liberated slaves out here to their colonies; but when I tell you of the misery that I have seen among these colonists, you will perhaps agree with me, that the system of colonization as carried on in Africa, by this society, is not only productive of no good, but is absolutely cruel to the poor negroes that they send out here.

"I will tell you what I think of this subject after having formed my opinion from seeing the Maryland Colony at Cape Palmas, and the Colony at Monrovia.

"Most of the colonists that are sent here, are liberated slaves, whose ancestors for three or four generations have never seen Africa. They are not consequently fitted for the climate; and the coast fever, which is more deadly at these two colonies than anywhere else on the coast, sweeps off large numbers of them every year. To be sure, it is a fact that these negroes can stand the climate better than a white man, but still an alarming proportion of them die of the coast fever. The society set forth in their report that every colonist is furnished with a house and a piece of ground on his arrival; this is nearly true, I will allow, although I saw many of them in houses that we would not keep cattle in at home. But allowing them all to have houses to cover their heads, how are they going to live without eating and drinking? With no money of their own, they are in a miserable state of starvation, where poultry is worth ten times as much as it is in the United States. Small pigs are worth from $3 to $4. Milk 25 cents a quart. Fowls $10 and $12 a dozen.—Bananas $1 a bunch—Hams 25 cents a pound.

"You will certainly allow that there is not half as much chance for a poor man here, (to use a vulgar phrase,) 'as a stumped-tail bull in fly time has.' I assure you that some of these poor devils are in a state of starvation from day to day. I went into one of their houses the other day with our surgeon to see a young man who was sick. He was his mother's only support, and had been sick more than a week, and could not get a dose of medicine, even simple castor oil, from the colony store, although his mother had been for it several times. She had also gone to the physician of the colony several times, and he had not been near her. And this is the condition of a great number of them. I have asked many of them if they had rather be here than in America, and though they were formerly all slaves, they said that they were happy in the United States, and miserable out here.

"The Colonization Society is, I know, actuated by philanthropic principles, but in their reports they are obliged to depend on the information received from the men in authority in the colonies. These men are, the Governor, Lieut. Governor, Physician, and all the officers of the Government, who receive salaries which appear princely to them; these men, and some few who are in good circumstances, have it for their interest to make the most flourishing representation of the prosperity of the colonies, because if they did not they would loose their fine salaries, emoluments, and perquisites of office, but the great mass of the colonists live out a miserable and precarious existence, pale and emaciated, and worn down with fever, and frequently not knowing from day to day, if they can obtain food to put into their mouths. These facts cannot be denied, and I can only say that I have not given you an account of a tenth part of what these poor colonists suffer. There are certainly millions of acres of good land in the West that the society could settle their colonists upon, and carry out their philanthropic views, without sending these men to a deathly climate and poor land. Will nobody represent the state of these colonies to the society and the good people of the United States in their true light, and stop this system of exporting men to die here?

"You can be assured that these are not only my views on this subject, but the views of every intelligent white man I have heard speak of it, since I have been here; and I wish that even I could muster courage enough to write an article for Bennett, of the New-York Herald, for he would publish it if no one else would."

From the Boston Atlas.

ANNEXATION OF TEXAS—DUTIES OF THE NORTH.

APRIL 1, 1845.

Gentlemen—The following letter is from the well-known son of a well-known sire, John Jay, the first Chief Justice of the Supreme Court of the United States—the friend and adviser of Washington. The immediate reason of Judge Jay's correspondence with me, was a letter which I wrote to him, some weeks since, asking him whether he still held the same opinion in regard to the duties of the North, in case of the Annexation of Texas, which he had expressed to me, in a letter written three years since. Perhaps you are aware that Judge Jay has always opposed the doctrines of Disunion, until *now*, considering Texas as virtually annexed, he feels called upon to take the same stand proposed, likewise, by the venerated Dr. WILLIAM ELLERY CHANNING, in his work entitled, "The duties of the Free States." For my own part, it seems to me that Texas is *not* yet annexed; and, moreover, that she will not be, if the North will do her duty. Still, there is everything to fear, when we consider the recreant Democracy of the *free* States, and the recent inefficient, tame action of our Whig Legislature.

Respectfully, your friend,
H. I. BOWDITCH.

LETTER FROM JUDGE JAY.

NEW-YORK, 19th March, 1845.

My dear Sir:—I rashly promised you a long letter, in reply to your inquiry, whether I retained the opinion expressed, years ago, that the annexation of Texas ought to lead to a dissolution of the Union. The promised letter was commenced, but, after covering about twenty pages, I gave it up in despair, finding I was writing a little book, instead of a letter. In the meantime, also, I was neglecting various engagements which were pressing upon me, and demanding immediate attention. Hence, I must beg you to accept a brief summary—a sort of table of contents, of the "little book" I was about inflicting on you.

I. The toleration of Slavery by the Constitution did not call for dissolution. The evil was partial, and confined within certain limits; and its ultimate extinction, while so confined, *was* inevitable.

II. *Every* violation of the Constitution does not justify dissolution. It may be unimportant in its consequences—may happen through inadvertency—may be doubtful in its character—may be sanctioned by a few, only, and may be capable of future correction.

III. The annexation of Texas, (supposing it to be consummated,) is a clear, deliberate, fraudulent, wicked, and irremediable violation of the Constitution.

1. Mr. Calhoun and his party contended that it was unconstitutional for Congress to do indirectly what it had no right to do directly. Hence, although the Tariff act was constitutional in its *form*, being avowedly a revenue act, yet, because its *real object* was the encouragement of domestic manufactures, a power not given to Congress, it was such a gross violation of the Constitution, as, in their opinion, to justify forcible resistance, civil war, and dissolution of the Union.

2. Mr. Calhoun, and all the South, have, with one voice, insisted that Congress had no power to legislate respecting Slavery; and hence, the right of petition, and the freedom of debate, were broken down, in obedience to the mandates of the slaveholders. Yet, both Mr. Calhoun and his predecessor in office, Mr. Upshur, have officially declared, in the name of the Federal Government, that the *real object* of Annexation was the protection of Slavery. This declaration has been reiterated by the slave press, and by the Legislatures of various slave States, and its truth is denied by no man of common veracity.

3. Not only is the *object* of Annexation unconstitutional, immoral, and detestable, but its *form*, unlike that of the Tariff act, is a palpable violation of the express provisions of the Constitution. Under the old Articles of Confederation, provision was made for admission into the Confederacy, of States to be *formed out of the national territory*. This provision was transferred to the Federal Constitution, by a simple grant of power to admit *new* States. No one ever had a doubt of the meaning of the grant, and the quibble, that it means *old* and foreign nations, England, France, Texas, or Mexico, is as contemptible as it is wicked.

A contract between two independent nations is, by universal consent, called a Treaty. Hence, it was not till after it was discovered that the Senate could not be prevailed on to ratify a treaty of Annexation, by the constitutional majority of two-thirds, that another mode of effecting the object, was devised. This is the true and only reason of the vile trickery of a Joint Resolution—a profligate nullification of the treaty-making power of the Senate. But the expedient adopted by the Senate, in derogation of its own power, and acceded to by the other House, is, if possible, a still more profligate and impudent infraction of the Constitution. The President is authorized to send a mission to Texas, to negotiate, under his instruction, *a Treaty of Annexation*; and then this Treaty is, at his discretion, to be submitted for ratification, either to the Senate alone, or to the Senate and House of Representatives. In other words, if he thinks a majority of two-thirds can be obtained in the Senate, he may adhere to the forms of the Constitution; otherwise he may trample them under foot. In the first case, the result of a negotiation is to be called a Treaty: in the other case, it is to receive the name of "*Articles!!*" And thus, the President is empowered to set aside the constitutional prerogative of the Senate, by dubbing a national contract "Articles" instead of a Treaty. In perfect consistency with this iniquity, $100,000 are placed at the President's disposal, professedly to pay the expense of the mission to Texas! Who can doubt that this money is intended for bribes in Texas, should bribes be found necessary?

4. This treason against the Constitution has been long meditated, and most deliberately perpetrated, and with nearly the unanimous consent of the whole slave region.

5. The wound given to the Constitution is utterly incurable. Slavery has burst the bounds within which it was sure to perish, and now gloats with the prospect of cursing illimitable regions. A slaveholding majority is secured in the Senate, and slaveholders will, for all time to come, control the action of the Federal Government. Hence the repeal of Annexation is impossible.

IV. A mutual contract cannot be binding on one party alone. The compromise of the Constitution respecting Slavery, of which we have heard so much, was nothing more than the absence of any grant of power to the Federal Government, either to abolish, or to nurse, cherish, and protect it, as a national institution. This compromise is now terminated by the late usurpation, and we are left at liberty, unrestrained by any constitutional provisions or acts of Congress, to war upon Slavery by every possible means not forbidden by the law of God. The Constitution is converted into an instrument of cruelty, oppression, and wickedness. It has ceased to be the Constitution, which I have, on various occasions, sworn to support.

2. The Constitution, as now mutilated and used by the slaveholders, would never have been adopted by the people of the United States.

V. Consequences of Annexation.

1. The indefinite extension of Slavery.

2. The indefinite extension of the Southern boundary of the United States, and the indefinite seizure and plunder of the Spanish provinces.†

3. The control of the Federal Government by the slaveholding interest.

4. The sacrifice of the rights and interests of the North to Southern policy.

5. The rapid extension of political and social corruption, consequent on the extension of the slave-power.

6. The denial to citizens of the North of all constitutional protection against the cruelties and arrogance of the slaveholders. Already are our coloured citizens thrown into their prisons, and often reduced to Slavery; and our white citizens threatened with death if they presume to express, on Southern soil, opinions favourable to human liberty; and our official agents, sent to the South to procure a hearing before the judicial tribunal of our country, of our complaints and grievances, are ignominiously driven away, and laws passed for treating them as felons if they presume to return, although armed with commissions from sister and independent States. The slaveholders are *now* emboldened to commit these outrages by their alliance with the Northern democracy. What will they not do when they govern by their own inherent strength?

7. The ultimate rebellion of the North against its taskmasters, and probably a violent and bloody dismemberment of the Union.

VI. Dissolution must take place, and the sooner the better.

1. We are not bound to maintain the Union, *for the sake of the slaves*. The morals and happiness of our children, and posterity, ought to have more weight with us, than the vain hope of liberating the slaves who are hereafter to people Texas, California, Yucatan, &c. &c.

2. It is far more probable that a continuance of our present connection will *enslave the North*, than that it will free the South.

3. A separation will more easily be effected *now* than when the relative strength of the South shall have been greatly augmented. Hereafter we shall be as serfs rebelling against their lords. *Now*, if the North pleases, we may dissolve the Union without spilling a drop of blood—who will hazard the assertion that this may be done forty years hence?

4. How a dissolution is to be effected—how a new Confederacy is to be formed—what States shall compose it,—are questions which time alone can solve. Let us avoid, as wholly unnecessary and inexcusable, any resort to physical force.

5. The South has immolated the Constitution on the altar of Slavery, and was ready if necessary, to offer up the Union itself to the same bloody fiend. Remember Mr. Rhett's "Texas, with or without the Union." Remember the resolution passed at the mass meeting at Beaufort, South Carolina, in 1844, "If we are not permitted to bring Texas into our Union peaceably and legitimately, as now we may, then we solemnly announce to the world that *we will dissolve the Union sooner than abandon Texas.*" This certainly has been a very general feeling among the slaveholders, and we are thus warned that the Union can only be maintained as an auxilliary to human bondage.

VII. Present duties of the North.

1. To regard the constitutional provisions relative to fugitive slaves as utterly revoked and abolished.

2. To punish every individual, whatever may be his office or condition, who may have any agency whatever in the apprehension or surrender of a fugitive.

3. To punish every person who, within our territory, may exercise, by deed, mortgage, or otherwise, any authority over slave property.

4. Whenever any of our coloured citizens are imprisoned at the South, on account of their complexion, to seize an adequate number of the citizens of the State committing the outrage, who may be found on our soil, and to hold them as hostages for the liberation and full compensation of said coloured citizens.

5. To petition Congress and the State Legislatures to take measures for an amicable dissolution of the Union.

Thus, Sir, I have given you a brief outline of my views on this momentous subject. I could have fortified my assertions by a numerous array of facts and quotations, but I have not time. On conversing with others, I have been surprised to find how many agree with me in opinion. From all I see and hear, I am convinced the late Congress has given the Union its death-blow. It may languish for awhile, but its fate is sealed. I can make great allowances for the slaveholders. They have acted under the pressure of supposed pecuniary interest—in accordance, so far as relates to the maintenance of Slavery, with the habits and principles of their ancestors, and for the most part with the teachings of their spiritual guides. But what can be said to extenuate the turpitude of our Northern Democrats? To the judgment of history, of their own consciences, and of their God, I leave them.

I am, dear Sir,
Yours, very respectfully,
WILLIAM JAY.

H. I. BOWDITCH, M. D.

* Mr. Walker, the great agitator in behalf of Texas, now rewarded by a seat in the Cabinet, contemplates, as the consequence of Annexation, the progress of Slavery through "*Texas* into Mexico and Central and South America!!"

† Mr. Wise boasted in Congress that Annexation would extend Slavery to the Pacific, and lead to the plunder of the temples of Mexico.

From the Boston Whig.

THE GREAT GENERAL COURT.

Notwithstanding the position substantially assumed in the debate on Monday, that such trifles as the Mexican War and Slavery might properly be put off until due attention had been given to pedlers' licenses and the Alewives in Taunton, Great River, we must express our thanks to Mr. Keyes, of Dedham, for his perseverance in an endeavour to reverse the order of consideration of the matters aforesaid. We are glad to hear good accounts of his firmness in exposing the game of procrastination, which is now, and has been going on, for two months last past. The people of the Commonwealth will learn, in time, the difference between profession before election, and performance afterward.

Among other things which came out in the debate on Monday, we learn that an allusion was made to a report presented to the Committee upon the War and Slavery, by Mr. Keyes himself, which has not yet been definitely acted upon. The mode in which that report was mentioned by Mr. Hayden and Mr. Giles, has excited our curiosity to see it. We hope that if it be not ultimately accepted by the majority of the committee, it will, at least, be furnished by Mr. Keyes himself, and laid side by side with any report which they do make. From our knowledge of the style and thought of the respective parties, we will venture to engage beforehand, that Mr. Keyes' will not suffer by the comparison.

From the Globe.

LETTER FROM MARIA EDGEWORTH.—CONDITION OF IRELAND.

The following letter from Maria Edgeworth, has just been received by an intimate acquaintance and correspondent, and we hasten to give it publicity:

EDGEWORTH TOWN, March 11th, 1847.

To the Ladies of America, more particularly to the Ladies of New-York:

DEAR, KIND, AND CHARITABLE LADIES:—You are, as I am informed, well disposed to contribute to the relief of the distressed Irish; but before you yield to your feelings of pity, and pour forth your bounty, you wish to have credible assurance that the accounts which you have seen in the public papers of these distresses are true representations, and not exaggerated pictures.

I am encouraged by some of my many excellent friends in your country, to hope that you will not consider my addressing you at this moment as obtrusive; I am encouraged to hope that you will believe in the truth of the assurance I give you, that the accounts you see in the public papers, one of which I send with this letter, are not exaggerated.

From my long residence in Ireland, during and since the lifetime of my father, R. L. Edgeworth, and from my connexions in Ireland, you may infer that I have means of information; and from my public character, so far as you can see it in my writings, or gather it from my private friends, who have visited this country, I trust you will believe that I am incapable of exaggerating for any purpose—especially not for the purpose of working upon your feelings.

I assure you, that during my sixty-six years residence in Ireland, I never knew of distress equal to the present. I will not give you any private instances—some might touch you deeply, but none can or *ought* to strike you, and influence your general feelings and your actions so much as the general information—the positive facts of great magnitude and awful consequence—Famine, Disease, Deaths innumerable, are in *all* parts of this kingdom—putrefaction and pestilence in some—and if the people are not *immediately* relieved by supplies of food, and enabled by supplies of seed to sow the land, the famine, diseases, deaths, and pestilence, must be still more dreadful next year.

At this moment, a vast quantity of land in Ireland lies untilled, for want both of men to till, and seed to sow it.

The men who have been employed in public works, now, when *almost* too late, they are turned back to till the ground, as tenants, or as labourers for themselves or others, have merely and hardly been supported by their wages at the public works—and cannot now, without wages, or with lowered wages, feed themselves, or work to prepare a crop for next season.

Food—actual food—is wanted. But *seed* is more wanted—*most wanted*—Oats and Barley. Supply might come from America in time for sowing. Indian corn, for food, may be had for money—money will relieve all our wants *for the present*—but without *seed our future is hopeless.*

I will not add more to this plain statement of facts—but trust entirely, my dear ladies, to your good hearts and good understandings.

I sign a name which has been transmitted to me unsullied by falsehood.

MARIA EDGEWORTH.

Communications.

The Next President.

The poor deluded lovers of bloodshed and Slavery seem determined to put in nomination Gen. Taylor for the next President. Undoubtedly his claims may be good when considered as a warrior—a mere human butcher. Besides, he has other recommendations which entitle him to the consideration of every Southern man and Northern doughface. He has the high honour of having first recommended the Cuba blood-hounds as the most "rough and ready" way to carry forward the great national slave-hunt of Florida. I believe Gen. Scott has the honour of causing the death of more *women and children* at Vera Cruz, than General Taylor has anywhere caused; but as women are mere chattels, in the eye of the Government, and the people generally, this counts nothing. The blood-hound General will, undoubtedly, be nominated by the party who go for the Union, "Slavery in or Slavery out," blood-hounds in or blood-hounds out, "Texas (and all Mexico) in or Texas out," and anything else that will carry a fallen party to power.—The question then arises, "Where shall we find a man of like pretensions or qualifications for Vice President? Now we have a man in Auburn who has made himself somewhat notorious in the same line with Taylor, although less known and less praised. He being a Northern man, and no slaveholder, might be somewhat unpopular at the South. But it is no more than the usual compromise to have one Northern man; and it is to be presumed that our Southern masters will allow us this small office. When his qualifications come to be fully known to the public, I am sure they will be appreciated. He can boast of the same deeds that Generals Taylor and Scott can. Women and children have been his victims. His bad influence on public morals has been less, but it must be remembered that this hero worked himself up to his present notoriety by his own native energies. No rich or influential friends contributed to educate him for his career, so akin to the illustrious Taylor and Scott. He called upon none to aid him in his glorious exploits, but when ready to qualify himself for the chair of the President, or Vice President, according to present qualifications, he took the sword into his own hands, and went forth, and in one short evening performed the same exploits *himself* that Taylor commanded *others* to do. He came off victorious, on the banks of the Owasco, and by the strong arm of manhood, helpless females and tender babes were left on the field! Who shall say that WILLIAM FREEMAN, the murderer on the banks of the Owasco, is not entitled to the next seat to Zachary Taylor, the murderer on the Rio Grande? The national ticket would then stand:

For President—ZACHARY TAYLOR, the hero of the Rio Grande.

For Vice President—WILLIAM FREEMAN, the hero of the Owasco.

AUBURN, April 15th, 1847. C. E. W.

Letter from Rev. Mr. Page.

DEAR SIR,—In addition to what I said in my last article, it should be remarked, in justice to Dr. Patton, and a large portion of his present people, that the separate seats for the coloured members of that church were not only selected by *themselves*, but they were selected and occupied, *long before* he was connected with that congregation. They were chosen, when another gentleman was its pastor, the sincerity and warmth of whose anti-slavery sympathies no man, then disputed. Dr. Patton only took the people *as* he found them. If he sinned at all, in this matter, it was not, "in setting the coloured people apart," as you represent. But, in permitting them to *continue* apart, in the seats of their own selection—chosen under a most conspicuous anti-slavery ministry.

But you have given us the story of the Rev. Mr. Davis, the English Missionary, who made such a display of his "testimony against caste," a few Sabbaths since, in the Spring-Street Church—and who, as you expect, will give his views on the subject to the British public, after returning home. Your original article I remember was headed "Facts for the World's Convention." As what you say, then on this subject, is intended not a little for English ears, and English influence, I will address a few questions to the same quarter of the globe, the force of which I think, can be felt on both sides of the Atlantic.

QUESTIONS.

1. Have you, my English brethren, in your churches and chapels ever, as I am told is the fact, what are termed, seats or sittings, for your servants, and people of the lower ranks,—"*apart* by themselves."

2. Are these *sittings* like the *pews* in Dr. Patton's church, which I have described? or are they obscure in the distance—incommodious, with no backs to them, in many instances—and screened off from the rest of the congregation—things indeed "of obloquy and contempt," where free-born Britons sit, with the blood of princes, perhaps, coursing through their veins, "as a marked and hated *caste*!" All this too, I am informed is a fact.

3. If this be true, does not Dr. Patton, and his people, thus far treat the coloured people of *their* congregation with less obloquy and contempt, than you do your own poor, white countrymen, of the same rank with them, in your places of worship?

4. The coloured people of the Spring-Street Church not only sit down with the others at the same communion-table—but they also, can vote, if they will, in the election of their pastors, and all their church officers. They, in their church transactions, are freemen and republicans, with all the attendant privileges and powers of such—are your servants and poor, the same? If they are, I am wrongly informed.

5. If your *sittings* for these classes of your citizens were *pews*, as large, commodious, and well-finished as any in your houses of worship—as warm in the winter, as cool in the summer, as near the pulpit, and as comfortable in all respects, would you not consider it out of character for us in this country, to create a sentiment of vast indignation against you by proclaiming them the "Jim-Crow Pews" of the English Church, patronized by English Doctors of Divinity, while we, at the same time, over the waters here, had made only far worse provisions for the same orders in our society?

6. What if we were to send a missionary over to the mother-land, to examine your sanctuaries and to bear testimony, in your very face, against your caste, for there is caste where colour is the same! Would it reform or provoke you?

7. Does the fact, that your poor, and servants, have these separate seats, prove that you, your pastors, and people, are what ours are proclaimed to be, by G. Thompson and others?

8. Does the fact, that you have these sittings in *your* churches, prove that you have a wicked prejudice against *complexion*?

9. May not these separate sittings arise, rather from a wicked prejudice against *condition*?

10. Is not prejudice against condition, irrespective of moral character, just as wicked as prejudice against *color*?—See JAMES ii. 2. "If there come in unto your assembly a man with a gold ring, in goodly apparel, and there come in, also, a poor man in vile raiment," &c. &c.

11. What is colour, but a condition of being for which we are not accountable?

12. What are our colored people here in New-York, where slavery is unknown, but men, for the most part, of the same rank and employment with your servants and lower orders, in England?

13. If *our* pews, so separate—which I have not, as yet, advocated at all—prove that *we* love to enslave the coloured man, do not *your* sittings, so inferior, prove that you love to enslave the *white* man?

14. Are not our sins mutual my brethren, and had not we, of the two notions, better betake ourselves to mutual confessions, and forbearance, and prayers, and pardons, than to provoking measures, and insulting speeches, in popular and often misguided assemblies? I blush as I glory in either nation, and, yet, I will say, in relation to them *both*, "with all thy faults I love thee still."

Yours, as ever,
W. PAGE.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, APRIL 22, 1847.

American Anti-Slavery Society.

THIRTEENTH ANNIVERSARY.

THE THIRTEENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY will be held in the TABERNACLE, BROADWAY, N. Y. on TUESDAY, the 11th day of MAY. The increasing interest in the Anti-Slavery cause promises an unusually large and important meeting.—The bold encroachments of the slave power upon the rights of the North, and the active measures of the slaveholders to extend and perpetuate the curse of human bondage, are awakening the people to a sense of their position both as oppressors and oppressed. All the activity and zeal of the friends of the slave are needed to arouse the country to the conviction that the only safety of the whole PEOPLE is in adopting the principle of the American Anti-Slavery Society, of

NO UNION WITH SLAVEHOLDERS!

The business meetings, which will continue in session from Tuesday noon to Thursday evening, will be held in the APOLLO SALOON, 410, Broadway.

WM. LLOYD GARRISON, President.

WENDELL PHILLIPS, S. H. GAY, } Secretaries.

The Church and the War.

Christianity, so far as relates to its power over men, and its triumphs in the world, has suffered unspeakably from divisions being forced by men where its Author had made none. Effort has long and steadily been put forth to make religion appear a distinct thing from benevolence, charity, and justice to our brother-man; and with too much success. Instead of actively labouring with reference to the immense amount of moral evil in the world, the Church—the professed Church of Christ—has become mainly an arena for the discussion of dogmas and opinions, (which one may believe and not be a good man, or reject and be none the worse,); and that, which should only be a friendly rivalry who should do most to advance the reign of righteousness and truth and peace, has degenerated into a worthless, sectarian contest for numerical superiority and ecclesiastical power.

To take a single example. What has the so-called Church of this country been about, during the period that the war of invasion and conquest has been waging against Mexico? What voice has the Church had concerning it? That war has been in progress nearly, or quite, a year, and with here and there a solitary exception, the Church has had nothing to say! Alas! no, for that war, waged at Slavery's bidding, and therefore doubly execrable, the Church has had no thunders. Slavery lifts up its proud and hideous head, and demands that the nation wage a war of invasion and plunder, that new lands may be gained, over which she can extend her sway, and which she may fertilize with the blood of her victims. And the nation obeys! The old Puritan States obey! Timidly and vilely they submit to the dishonour. And what word, we ask again, have the old Puritan churches had for this wickedness, for the human slaughter to which American men have been sent, for the woes inflicted on thousands of people who have done no wrong to this nation?—what word for the wicked war now waging for the extension and perpetuation of Slavery? None,—save here and there a feeble cry, uttered in cautious tones, and (still more rarely) a bold and faithful remonstrance. Directly beneath the steeples of two of the prominent churches in Boston,—each of them, as it were, the nucleus of a vast influence,—there waved for weeks flags inviting men to volunteer for the vile purpose of fighting the battles of Slavery. And what rebuke of this insult to New England principles, and to the memory of the men who erected those churches, and taught in them, have those pulpits uttered? If any, none that has had power to reach the ear of the community, none that has startled the hearers from their guilty slumbers. And these churches are not alone; they are samples of the whole: they are in the same condemnation with the very great majority of the New England churches.

"Whoso offends in one point is guilty of all," said Christ. The Church, which will not lift up its voice against one great and manifest wrong, cannot be trusted in its course on *any* subject. Only let a wrong become *popular*, and such a Church has nothing to say respecting it. Only let it receive the sanction of the laws, and the support of the legally-constituted authorities, and such a Church is dumb. The question becomes a *political* one, and must not be touched; it is perchance a *constitutional* guarantee, and therefore to be sacredly observed, no matter how opposite to God. By this sophistry, darkness is put for light, and for the truth we have a lie; all moral distinctions are confounded; and, so far as man can do it, God is dethroned from his just place as the Ruler of men and nations.

The religion of Christ cannot be safely regarded as disconnected from any cause which aims to promote the welfare of any human being, or which essays to rescue any such from oppression and degradation, or to redress any wrong which others, by force and violence, or by the customs of society, or under colour of law, may be doing him. Every such subject is directly, legitimately, necessarily within the province of Christianity. And it is one of the most striking proofs of the moral darkness which encompasses us, that a word needs to be said to vindicate their essentially religious and Christian character.—S. M.

Letter of Judge Jay.

We were requested sometime since by an esteemed correspondent to republish the letter of Judge Jay, written two years ago, on Dissolution. We have not been able sooner to find room for it, but give it now in another column. Now that Texas is annexed, the country involved in a war, the Mexicans slaughtered by thousands for defending their homes, the blood of their wives and children reddening their own hearth-stones, to the end that the slave-power may be strengthened, the North made still more abjectly humble, and the curse of human bondage extended over immense regions of country now free, where, very pertinently asks our correspondent, is Judge Jay? Why do not the people hear from him? His influence is great among all classes. Will he permit it to be unfelt at such a crisis? The final struggle is approaching which shall decide whether the LIBERTY OF THE PEOPLE is a chimera of the heated brains of wild and visionary enthusiasts, or a sober reality, which we, in our day, may see established. Nay, that struggle is already come. No one of us so humble that he has not his place on such a battle-field. Has one who bears the name of Jay, no duty to perform at such a moment?

The Emancipator, in balancing the various degrees of merit of those who may be thought worthy of the nomination of the Liberty party for the Presidency, entirely rejects Judge Jay because of this very letter which we republish. For once we are glad to agree with the editor of that paper. The sentiments avowed by Judge Jay, we believe most effectually cut him off from the sympathy of the Liberty party leaders. Liberty, we trust, is of far more value to him than a political union with a few hundred thousand slaveholders, who are the owners of one-sixth of their fellow-citizens, and the masters of all the rest; and the price of such a union too dear if it must be purchased by the extension and perpetuation of Slavery, unlimited by time or space. But we do not believe, however much he may have lost the respect of Alvan Stewart and Joshua Leavitt, that he is any the less esteemed by the mass of the Liberty party, or that his influence over it is in any degree diminished. The sober and thinking Abolitionists everywhere will listen to him gladly, and we trust they may yet hear from him words fitting for the times, though he may not have awarded to him the questionable honour of having his name at the head of a few newspapers as a Liberty party candidate for the Presidency over the United States, Texas, New Mexico, California, or wherever else the boundary of Slavery for the present may be fixed.

Decision of the Supreme Court, in the Van Vandt Case.

We publish in full, on the first page, the decision of the Supreme Court in the Van Zandt case, and hope that nobody will lay aside the paper till they have given it a full and careful perusal. The principles involved are the same as those so clearly set forth in the Prigg case, by Mr. Justice Story, and it is worthy of remark that an instrument equally servile was found among the Northern men upon the Bench of the Supreme Court to pronounce an opinion no less subversive of the dictates of humanity and justice, and no less contrary to the spirit of freedom.

The decision in the Prigg case was virtually this—that a man may take, wherever he may find him, another whom he calls a slave, without any other evidence that the person so taken is a slave, than the captor's own declaration to that effect. Bad as this is, there is about it the one saving clause, that the capture must be made without a breach of the peace. That the power of the slaveholder should be omnipotent, and omnipresent, it was necessary that all danger of such a contingency should be removed. This, so far as a legal decision can do it, is now done. A man may claim and seize his slave—or any one whom he chooses to call so—wherever he can find him. If a bystander tumbles the slave-catcher into the gutter, he is of course liable for an action for assault and battery. The readier, and as it has been hitherto deemed the safer, method, would be to assist the slave himself to escape. But by this last decision, he who does that, subjects himself to a fine of $500, and in default of payment, to imprisonment. What more can be done to extend the slave-law over the whole land, and give to the slaveholders unlimited power over the liberties of the people? All is done that can be to establish the most odious tyranny, by the promulgation, by the highest judicial authority, of principles which, when carried out, will snatch from the people the last vestige of individual freedom. True, it may be replied, that it is sometimes a long way between saying and doing. But he has read the history of the past to little profit, who does not know that a nation may lose its liberties in an hour by a false word, though she may not for a century discover the loss. Another generation may remember the decisions of these Appian Judges, when some American Virginius shall choose death rather than dishonour for his child, whose young beauty has aroused the lustful appetites of some brutal slaveholder.

But in spite of the flood of light which Mr. Goodell has recently poured out upon us, we venture to declare that these decisions are the law of the land. And more than that, such law is the natural consequence of a pro-slavery Constitution. To compromise with wrong, is to give to it an advantage at the outset, and that wrong must increase in strength as it grows older and worse, till it completely triumphs. The step is not a long, nor a difficult one from the *negation* of the Constitution of any interference on the part of the free States to prevent the recapture of fugitive slaves, to the *affirmation* of the power of punishing him who dares to feed the hungry, and clothe the naked wanderer, if some other claims him as his chattel. Nevertheless, we wish that those who could never yet see the danger to the liberties of the whole people that lay coiled up in the heart of the Constitution at its inception, may now understand that danger when standing before them in all its naked hideousness.

The arguments of Gov. Seward, and Mr. Chase, of Cincinnati, in the Van Zandt case, it is said were very able. We have not had the good fortune to see them, and shall be glad to know whether the decision and the arguments of counsel on both sides have been published in pamphlet form.

Rev. Mr. Page.

We are not sure that this gentleman has yet finished, but as he seems in this week's communication to be getting entirely "off the track," we beg leave to remind him, in case he intends to favour us again, that the "negro pew" is the subject on which he promised to enlighten us. Not that we have any objection to a discussion of the sins of the English people, which, no doubt, are heavy and numerous enough, but that it is not the question now in order, neither is *their* sin any palliation for *ours*. On Dr. Johnson's once denying that a certain person had much intellect, Mr. Boswell said, "But Sir, you will allow that he has great resolution." "Sir," replied the Doctor, "that is nothing to the question. A game-cock has resolution." Mr. Page can perhaps prove that the Island of Great Britain should dread that the sea will overwhelm it because of the manifold sins of its people. He might as well attempt to prove the quadrature of the circle, for all that it has to do with the subject before us.

We had supposed that Mr. Page had something more to offer in addition to his last week's communication, and therefore delayed making any comments upon it, that we might hear his whole story. He seems to have said all that he has to say in his own behalf.

That he has assumed the position he now chooses to occupy we should most heartily rejoice, had we any faith that he would maintain it, or that he took it for any other reason than because he found himself in a tight place out of which he saw no other method of escape. We should believe in his sincerity, if he rather acknowledged his repentance for, instead of defending his first position. He will remember that his first communication to the Standard was entirely voluntary. No attack upon him had ever been made in the columns of this paper. He, of his own accord, came forward as the champion of Dr. Patton, and defined his own position in his own way. We have made no garbled extracts from his writings, but our readers on both sides the Atlantic have passed their own judgment of his position from his own showing. It was identical with our own, though they had not so much reason for their conclusions as we had. Mr. Page probably will remember, what we could not forget, that in a portion of his first letter,—which he struck out after it was put into our hands—he used language of the coarsest ribaldry in speaking of the coloured people. He could not have done this with the feeling which he now says he entertained toward that oppressed class. Nor would he have defended, as he did, in the suppressed portion of his letter, the "Jim-Crow Pew," if he had intended to convey the meaning he now says he did, in that portion of the letter which appeared.

His defence of Dr. Patton is equally unsuccessful with that of himself. Pray, if adultery were a common sin in Dr. Patton's church, would it be taken in proof that he had been faithful with his people on that subject, that the sin existed before he went there?

That the coloured people of the Spring-street Church *chose* the pew which they now occupy, we do not believe. The assertion is ridiculous upon the very face of it. We know, and Mr. Page knows, that they are in that pew because they are coloured; that it was chosen because it is at the extremity of the gallery, and is apart, as much as it is possible to be, in such a house, from the whites; that the convenience of the coloured people is not the thing sought for in keeping them in that seat, but that their position may be as isolated as possible; in short, that they would not be permitted to sit in any other part of the house, and that they have, and can have had, no *choice* but to sit by themselves where they are, or in some position no less isolated. Dr. Patton's church is no exception to the general rule of the churches in this matter. If Mr. Page is serious in the sweeping judgment he passes upon other churches, he must include Dr. Patton's in the condemnation. That it is no less deserving of such condemnation than the most virulent of the Northern pro-slavery churches, we are convinced, but we shall be glad if Mr. Page can make a more successful attempt to escape from the companionship of their ministers.

A Battle-Field.

The New Orleans Delta contains a letter from Saltillo, from which we take several paragraphs. The testimony is that of an eye-witness, who so far from showing any particular horror for war, in general, fills his letter with praises of the bravery of the American troops. The obvious reflection, that these things seem doubly horrible when the purpose for which this war is waged is considered, does not seem to have occurred to him:

* * * * * * *

At one time during the fight, we returned over the ground on which was made our first charge. We there saw the mangled bodies of our fallen comrades, and although animated by the excitement of the fierce contest which was just then renewed, yet I think there was not a heart among us which did not for a moment cease to beat on beholding that horrible scene. But for his straw hat, and a few other articles of clothing which the ruffians had left on him, I should have failed to recognize the body of young Eggleston. He was shot, stabbed, and otherwise abused. This was, indeed, the fate of all whom I saw. Lieut. Moore, and a man named Couch, of our company, were the only persons whose bodies I easily recognized.

After the battle I rode over the whole field. Parties were engaged in burying the dead—but there were still hundreds of bodies lying stiff and cold, with no covering save the scanty remnant of clothing which the robbers of the dead found too valueless to take from them. I saw the human body pierced in every place. I saw expressed in the faces of the dead almost every expression and feeling. Some seemed to have died execrating their enemies, and cursing them with their last breath—others had the most placid and resigned expression and feeling. Some seemed to have died defending their lives bravely to the last, while others evidently used their last words in supplicating for mercy. Here lay youth and mature age calmly reposing in untimely death.

* * * * * * *

Among the hundreds of the dead whom I saw there, I was much touched by the appearance of the corpse of a Mexican boy, whose age, I should think, could not have exceeded fifteen years. A bullet had struck him full through the breast, and must have occasioned almost instant death. He was lying on his back, his face slightly inclined to one side, and, although cold, yet beaming with a bright and sunny smile, which eloquently told the spectator that he had fallen with his face to his country's foe.

* * * * * * *

Saltillo is one vast hospital. Beside our own wounded, (four or five hundred in number,) Gen. Taylor has collected all the wounded Mexicans who were left by their army, and put them in hospital. It is most disgusting to visit one of those places. All of them, (the Mexicans,) are badly wounded, for those that were slightly wounded went off. They are dying every hour in the day.

☞ A society of coloured people, called the "British Canadian Abolitionists," at Toronto, have published an address to the coloured people of the United States, and especially of the South, in which they say:

"That having seen with indignation in the public prints, the inhumane speech of Governor Smith, and the resolutions which have passed the Congress of the United States, for the surrendering of slaves, their hearts have been touched with feeling of pity towards their coloured brethren, and they, through this address, offer them a joyful welcome to Canada—bidding those who have fled from the South, and are now living in the so-called free States of the Union, to leave that cursed

In the next column to that containing the articles on which we have been commenting, we find the following document. The readers of the Advocate and Journal, we have no doubt, are as blind on this subject of Slavery, as people can well be, for they have had most excellent training; but we think it a somewhat dangerous experiment for the editors to place this indictment of the Grand Jury of Accomack county, and his own remarks on Mr. Bird's letter side by side.

At a Court held in Accomack county, on the 27th day of March, 1847—

The Grand Jury returned into Court, with a presentment against the New-York Christian Advocate and Journal, in the following words, viz:—We, the Grand Jury, upon our oaths do present, that the New-York Christian Advocate and Journal, a newspaper published in the city of New-York, is a paper which is circulated through the post-offices of this country, and advises, and is calculated and intended to persuade persons of colour within this Commonwealth to make insurrection, or rebel, and denies the right of masters to property in their slaves, and inculcates the duty of resistance to such right, contrary to the statute in such case made and provided.

This presentment is made upon examination of the paper itself.

LEWIS L. SNEAD, Foreman.

(A true copy.)

"PRAYER AND FASTING."—The (Boston) Christian Register, the organ of the Massachusetts Unitarians, makes a paragraph of very proper strictures on the present Mexican war, but the editor takes occasion to say that something of the old Adam is aroused within him at the success of the American arms. He had better, we think, have kept it to himself if it be so, and tried whether, by "prayer and fasting" on his own account, he could not exorcise so foul a spirit. Deacon Briggs's "little Government Sunday" has evidently not been blessed to the editor of the Register.

MASSACHUSETTS LEGISLATURE.—We observe by the Boston papers, that the Report on Slavery, of Mr. Keyes, of Dedham, which he has been for some time endeavouring to press through the Committee, has been taken up by the House, and ordered to be printed. The editor of the Boston Atlas, Mr. Hayden, who is the Chairman of the Committee, immediately resigned that office upon being so pointedly rebuked for the truckling cowardice of the Committee in their efforts to stave off the Slavery question.

THE HAVOC AT VERA CRUZ.—The New Orleans Topic is informed by an officer of the Navy, who visited the castle and city of Vera Cruz after the surrender, that the number of killed has been much overrated. There were not more than fifteen hundred non-combatants in the city, of whom not more than two hundred were killed. *Two hundred* men, women, and children, blown into eternity by bomb-shells, because they chose not to abandon their own homes, is, to-be-sure, no trifle, but it is some comfort to think that it is but a small part of the number for whose murder the humane and Christian people of these States have been rejoicing. The killed and wounded among the combatants in Vera Cruz is said to be but fifty-eight.

FRIEND GAY:—In the minutes of the late Convention at Cazenovia, published in the Standard, under the date of March 18, in Mr. Borden's reply to Remond, it should read B. Borden, instead of F. Borden—there being two of the name present. The name was incorrect in the minutes sent you.

MARY SPRINGSTEAD, Secretary.

STANDARDS WANTED.—Number twelve, volume five of the Standard, is wanted to complete the volume for binding. A liberal price will be paid to any one who will forward it to this office.

☞ The Pennsylvania Freeman of last week, contains a letter from R. Gover, of Harford county, Maryland, an old man and a Quaker, who has been indicted by the Grand Jury of that county, for circulating the Freeman—a seditious and incendiary publication.

THE YANKEE BLADE, a paper hitherto published in Gardiner, Maine, has been removed to Boston. We wish it all success. It is not only one of the raciest papers in the country, but its wit and humour are always on the right side.

LORING MOODY.—The Liberator of last week publishes a letter from the chairman of a committee of the Massachusetts Legislature, to Loring Moody, in which was enclosed $170 as a donation from members of the House. It was a suitable token of their appreciation of his bravery in saving the life of a woman recently at the risk of his own. Mr. Moody made a proper reply, which the Liberator also publishes.

From our Boston Correspondent.

NO. XVI.

A Discourse of Kings and Princes.—Ibrahim Pacha.—Mahometan darkness and Christian light.—Religious consolation and pious trust, in view of Heathenish excesses.—The Prophecy of Joel, surnamed Barlow.—The Correspondent moralizeth on the transitoriness of Fame.—His first acquaintance with the Epic Bard.—Description of the house wherein it was made.—The "little chamber over the gate," and its goodly company.—The prophetic character of Joel vindicated.—Congress of the United States and of the World.—The Correspondent explaineth "the moral of his strain."—Abraham Parker's forfeiture of his predestined glory.—Revival of religion among the Crowned Heads.—Evangelical Piety in silver slippers.—Anxiety expressed as to the spiritual state of Louis Phillippe.—An humble suggestion of the Correspondent, touching a prayer-meeting of principalities and powers.—The unnewsability of the times.—Air-line railways.—&c. &c. &c.

BOSTON, April 15, 1847.

I see by your column of "Gleanings from Foreign Papers," (a very readable and attractive column, let me tell you,) in a recent number, that Ibrahim Pacha has had his good manners corrupted to such a degree by the evil communications he was exposed to in England, (where they used to call him *Abraham Parker*, for shortness,) that he has gone and emancipated all his slaves. See what it is to be a follower of Mahound! Had it been his good fortune to be born a patriarch of the Western, instead of the Eastern hemisphere, he would not have been left to commit such a folly as this. Had he but enjoyed the benign influences of American Christianity—sitting at the feet of some of its chiefest doctors—he would have been spared this sacrifice of property, which might have been sold for much money, and given to the American Board of Commissioners for Foreign Missions. He would have learned that godliness is oftentimes great gain.

It is consoling, however, to those of us who have the permanence of all the institutions of the Model Republic near our hearts, to reflect that there is small danger of this Heathenish example being followed in this country. Thanks to the religious influences of the great sects, our peculiar institution is generally regarded, (in the words of the pious Recorder of New Orleans to the unlucky *colporteur* of the Bible Society, who had unwittingly been distributing that incendiary publication among some slaves,) "as no less sacred than Religion itself!" No, indeed! should this new Radical ever carry his fanaticism so far as to unmarry himself from his plurality of wives, thank Heaven, there is a conservative element among us to make a stand also against this extravagance. The A. B. C. F. M., just mentioned with honour—the illustrious Chancellor Walworth, of New-York—and the Reverend Dr. Taylor, of Yale College, (Law hand in hand with Gospel,)—at its head, will present an undivided front against the advancing strides of fanatic innovation.

But, one thing is very certain. Abraham Parker is clearly not the man in whose reign over Egypt, (when the old Mehemet Ali sleeps with his fathers,) the prophetic visions of the prophet Joel are to be fulfilled. Do not mistake me. I do not mean Joel, the son of Pethuel, of Judea, but Joel, (the name of whose father thy servant knoweth not,) of Connecticut, and who was called of men Barlow. I fear me much that there are but few of this perverse Generation that have so much as heard of the Great National Epic which was to enlarge the Triumvirate of "Greece, Italy, and England," by the vindication of another laurel for the New World. But, what are the hopes of man! Why, it is not yet quite forty years since the Columbiad was published, and I protest I believe more Americans read Homer, (though that is a bold word,) than Barlow. Such is the gratitude even of the best of Republics. Poor Joel! he little thought when he was tagging heroic couplets by the thousand, that in five-and-thirty years after his death, his *jeu d'esprit* in praise of Hasty Pudding (a graceful and happy offspring of the half-serious muse,) would be all that would remain of his poetic crown!

I became acquainted with him on this wise. When I was a child, I used sometimes to go and see some dear old friends in the country. They lived in a large, rambling sort of a house, on the edge of a largish village. Though near a village, and not far from the road, they had so imbedded themselves in plantations of forest-trees, chiefly pines, that the house had an air of seclusion and retiredness, increased by the sudden sweep of the grounds behind it to the banks of a brimming river. In the stillness of a sultry July day—"summer's noontide air,"—it used to remind me of the Castle of Indolence. Well, on entering the house, you found yourself in a good-sized hall, (as halls are in this country,) in one corner of which a pair of stairs led you gently up to what we call the *second*, and the English the *first* story. Now, you must know that these stairs were none of your modern ladders which usurp the name, (which, "who can tell how hard it is to climb!") nor yet one of those "corkscrew-abominations," which Lord Byron so feelingly describes in one of his letters, (he qualifies his description with an intensitive which I have the grace to pretermit,) "those corkscrew abominations to which no legs, however crooked, can ever accommodate themselves;" but a good, honest, *pair* of stairs, with a broad *landing* between them, from which a large window like that of a pulpit (with reverence be it spoken) opened on the view behind.

Opposite the head of the stairs, and directly over the hall door, was a small room, its walls well clothed with old-fashioned books—"books that are books." Bless their souls! methinks I snuff up the savour of their Russia-leather bindings, ("in my mind's *nose*, Horatio,") even after this lapse of years. Many an odd acquaintance—some of which have since ripened into solid friendships—did I make in that delicious *snuggery*. The last time I saw it, it was a lady's dressing-room! Among them was Joel Barlow and his quarto, in all the glory of gilding and red Morocco—like himself, (as I imagine him,) well-dressed, but heavy. I remember perfectly how well it was got up—the glossy paper—"the rivulet of text meandering through the meadow of margin,"—the luxurious profusion of copper-plates. I can truly say, as Peter Pindar (who, by the way, I first took by the hand in this goodly fellowship) once said of a picture of West's which he had been abusing, by way of showing that his criticism was impartial, and could perceive beauties, as well as point out defects, "I'll say most handsome things about *the frame!*" It was very creditable to the state of the arts at that time, in this country, if it were got out here.

Barlow prided himself on the superior *unity*, so to speak, of his plan over previous epic poets, because the scene was confined to a single spot, to wit, to the dungeon with which Columbus was rewarded by his adopted country for the gift of half the world, where he is visited by the Guardian Genius of the new continent, Hester by name, (if I do not mis-remember,) who unrolled before him the vision of all that had happened, or was to happen there, as some old law-papers used to run, "from the beginning of the world to the day of the date hereof." But the bard, (a term of old, convertible with prophet,) not content with the prudent precaution of confining his prophecies to what had already taken place, indulges the Great Discoverer with the prospects of events as future to Joel as to himself.—In this beatific vision he sees all the nations of the earth "redeemed, regenerated, and disenthralled" by the influence and example of the United States (in which he shadowed forth, though he knew it not, the yet unimagined glories of Annexation) meeting together, in Congress assembled, somewhere on the plains of Egypt, to provide for the welfare of the federated Universe. Now the moral of this long story (which I mention lest haply it should escape you) is, that although I cannot doubt that the prophetic soul of Joel told him true as to the future Annexation of all creation to the United States; yet it is very clear that Ibrahim Pacha has forfeited, by this egregious folly, all claim to have "the ten miles square" *located* in Egypt.

It is something, however, to be assured on competent authority, that, while this Paynim prince is thus giving loose to the promptings of an unregenerate nature, the spiritual state of the Christian sovereigns of Europe is in a more hopeful way. We are assured by no less a person than the Rev. Dr. Baird, who has been employed for some time past as a missionary at several of the Courts of Europe, that the King of Prussia has become *decidedly pious!* The news reminds one of what John Foster said when he was told the same thing of the Emperor Alexander, "O! yes, certainly, he said grace before he swallowed Poland!" But it is even more gratifying to know, as I learn from Dr. Baird, and other good orthodox authority, that the Emperor Nicholas and his Empress are decidedly pious, too! He encourages the distribution of the publications of the American Tract Society (after proper examination) in his dominions! I hope the knowledge of this fact will silence the wicked wit of that mad wag Punch, and make him leave off girding at this devout man. But this is not all. The King and Queen of Sweden are also of the number of the Saints—decidedly pious, too! And so is the Queen of France and the Duchess Olga of Orleans. I believe he observes a discreet silence as to that old sinner Louis Phillippe. I am afraid that *he* is given over to a reprobate mind. He may be "under convictions of sin," but he does not behave as if he had "obtained a hope." I am afraid that he has not got farther than the *anxious seat*, yet.

It is a pity that this revival of religion among the crowned heads should not be turned to some account. If it were not presumptuous in so humble a saint as myself to advise such a veteran as Dr. Baird, I should suggest whether a periodical prayer-meeting, held in some appropriate part of their dominions, (say Poland, Algeria, or Siberia,) could fail to have a prevailing influence with the Throne of Grace. I would take a trip to Siberia myself, to hear the new Saint Nicholas lead the devotions in a concert of prayer for the conversion of the world, and especially of Nuns, Catholics, and Jews.

The subject-matter of this letter is enough to assure you that there is no news in these parts. As Count Stickenmeyer says in one of Theodore Hook's novels, "De unnewsability of de week is quite observationable." The only thing we are quarrelling about, is whether or not we shall have an Air-Line Railway to New-York. But, this is too grave a subject to be entered upon at the end of a letter, and so I bid you heartily farewell.

D. Y.

From our Baltimore Correspondent.

BALTIMORE, April 18th, 1847.

I can't imagine what kind of weather you are having up in your country, that sends us such cold north winds. Those empire hills and mountains must have a coat of *white* yet, to produce such cool air, which has found its way down here so freely for a few days. Though fruit-trees had taken advantage of a few warm days, and come out in full bloom, yet they will not progress much towards the perfection of their delicious fruits, until *you have a thaw*.

Since the news of the late "glorious battles," and our jollifications thereto, we have had quiet times. But the people cannot long endure these unfrequent battles. It will become the "powers that be" to "get up" a fight much oftener, to satisfy the spirit of our Christian community.

You notice in your last issue the demise of the Saturday Visiter. Its death, no doubt, caused mourning and rejoicing by its friends and enemies, through our community. The cause of its decease is left to be inferred by its late editor, in his valedictory. At least but a mere hint of "necessity" is given. It was, however, supposed to be a *non-remittani bill*-ious complaint, baffling all skill. There are hints at a connection with the old readers of the Visiter yet, through the columns of the "Era," but the extent of *that* connection is also wrapped up in the well-chosen language of mysticism, though the last "Era" reveals it to be simply a correspondence. His unsatisfactory reasons for its discontinuance, have also left us in the dark whether the arrangement was brought about by his conversion from his heretofore independent position to partyism, or whether its connection was the result of expediency. I have heard hints and inquiries as to which of the two Anti-Slavery parties he belonged, the "Liberty party" or "Garrisonian." But I suppose it can no longer be a doubted that the "Liberty party" will claim him as their property, but as he is still a public man he will perhaps be drawn out to define his position. That the "Visiter" has done great good in this community no one who has observed its influence for a few years will doubt, and as the only organ of free thoughts, in this city, it will be missed much by those who sought its columns to utter their views.

I understand that there is to be another paper, as yet, of an unrevealed character, started in this city in a few days. The mystery about it also has created some excitement about town; and its first number will consequently "go like hot cakes."

They are not getting up anything here now-a-days worthy of particular note.

I am yours, &c. N.

Notes on New Books.

The Life of Fichte. By William Smith: Boston: Jas. Munroe & Co.

This little book has been reprinted more than a year, yet we have nowhere seen a notice of it that did it any sort of justice. The short notice in the North American Review seems to have been intended to show with how little appreciation of its subject a criticism may be written. The teachings of Fichte certainly do not entirely square with the doctrines of Locke, but has not the time come when one may timidly venture a doubt whether the doctrines of Locke do infallibly embrace all wisdom?

The book is truly a rare one, and precious in proportion to its rarity, for it is the record of the life of a great man of principle; and what character so rare as that? The world's great men consist mainly of three classes, men of intellect, who do not know what principle is, and of these, our Calhoun is a great representative, or men of intellect, who have sold their principles, like Daniel Webster or Henry Clay, or else men of neither intellect nor principle, but of mere hypocritical pretensions to them, and the name of these, in this land of humbug and hypocrisy, is legion. But even among so-called good men it is not often considered how rare is the thoroughgoing man of principle. Some men do right from the mere intellectual perception that it is the most logical and rational course to pursue; others act from the impulse of benevolence, and sympathy with suffering, others from their strong sense of justice and indignation at wrong-doing. None of these men are perfectly *safe*, or wholly to be depended upon. The time may come when selfishness shall prove too strong for the logic of the one or the impulse of the other. It is only the man who has built his home upon the immovable rock of Duty, who has consecrated his life to Principle, that is to be counted on in all emergencies. There are such men, who may be tried as with fire, and *never* be found wanting. We wish we did not think so ill of the world, but we should be sorry to say how few such men we think we know of.

We value this little book because it is the history of one such man, and of a great one too. Fichte is generally known only as one of Germany's abstrusest metaphysicians. Few know that besides that he was one of her truly greatest men, that he was not only "the priest of knowledge," but also "the apostle of liberty, and the martyr of humanity." Göethe, with his contemptible egotism, his cold selfishness and his unprincipled licentiousness, hides his head in shame before the noble purity of this man; and by the side of his massive greatness, and strong straight-forward sincerity, even Herder and Schiller look small, and Richter appears fantastic and unreal. We do not know that the first and last of these men were not intellectually greater—we do not consider ourselves competent to judge, but we think Fichte was above them all in that truest greatness, the greatness of moral principle.

The history of Fichte's life is that of so many of Germany's scholars, a life of drudgery in the families of the rich, as private tutor, and of struggle with constant and extreme poverty, but ending at last in the triumph of courage and perseverance, and a final recognition of his great genius and commanding powers. Here, however, his trials did not end, for the freedom of his principles lost him the post which his talents at length acquired for him, and though he found refuge and high honour in another country, he soon fell a sacrifice to liberty and humanity, in that war for freedom, in which his great contemporary, Göethe, took so different and so contemptible a course.

He was the son of a ribbon-maker, in the town of Pulsnitz, in Upper Lusatia, and was born in 1762. When a boy, his great powers accidentally attracted the attention of a neighbouring proprietor, who sent him to an academy, and afterwards to the University of Jena. While here, however, his patron died, and he was thrown on his own resources. And now the strength which should have been devoted to his own mental cultivation was wasted in obtaining a scanty subsistence. But amid all his privations, his courage never deserted him, nor the inflexible determination which was not so much an act of his will as a law of his nature, to pursue truth for its own sake and at all hazards. "It is our business," he says, "to be true to ourselves; the consequence is altogether in the hands of Providence!"

For some years he led a wandering life, as private tutor in various families, driven to that resource from sheer necessity. At Zurich, in 1788, he became acquainted with the noble-minded woman, who afterwards became his wife, Johanna Rahn. The extracts from his letters to her, are not the least interesting part of this life. They are "love-letters," the like of which, we reckon are not often seen, for the good reason that two such noble beings are not often united in this life. He would not become a preacher. "I have given up these hopes in my fatherland," he says, "entirely. There is indeed a degree of enlightenment and rational religious knowledge existing among the younger clergy of the present day, which is not to be found in the same extent in any other country of Europe. But this is crushed by a worse than Spanish inquisition, under which they must cringe and dissemble, partly because they are deficient in ability—partly because, in consequence of the number of clergy in our land, their services can be spared while they cannot sacrifice their employment. Hence arises a slavish, crouching, hypocritical spirit. A revolution is indeed impending, but where? and how? In short, I will be no preacher in Saxony?"

In 1790, he first became acquainted with the Kantian philosophy, and this opened to him the course of study in which he was afterwards to gain so much distinction. He plunged with ardour into the transcendental philosophy, and described it as opening to him a new world of knowledge. He afterwards made his way to Königsberg, for the purpose of becoming acquainted with Kant. He relied for an introduction on a work he had written, his afterwards famous "Critique of all Revelations," but seems to have met with but a cool reception from the old philosopher, who afterwards, however, came to understand his extraordinary pupil. A correspondence between these two great men on the subject of miracles, is, we suppose, one of the prime "heresies" of this book, for the conclusion they come to, though it seems to us the conclusion of all sound reason, is not yet the belief of any "orthodox" faith; namely: "that a faith in a given revelation cannot reasonably be founded on a belief in miracles," for "a religion can only contain such articles of faith as likewise belong to the province of pure reason," and must depend, therefore, for its verification upon the evidence of reason assenting to its truths, not upon the feeble, and at strongest, doubtful testimony of history to the existence of certain attendant miraculous events.

Fichte's celebrity began with the publication of his "Critique." The work was everywhere attributed to Kant himself. Fichte soon found himself in a position which authorized his marriage, after which he lived some time in Zurich, till such had become his reputation for learning and ability, that he was appointed Professor of Philosophy in the University of Jena, as successor to his friend, the celebrated Reinholt. Here, however, he did not long remain. He set himself to reforming the abuses of the University, and such was the influence he gained over the students, and such the liberal character of his teachings, that bigotry soon became alarmed, and a complaint was lodged against him before a thing called a High-Consistory, something we presume that fulfils the office, and deserves about the same measure of respect as an "Ecclesiastical Council," in our land. It is to the honour of the Duke of Weimar that he declared him fully acquitted of the frivolous charges brought against him. but Fichte found that he could not remain, for in addition to the opposition of bigotry, and intolerance, he found arrayed against him, all the worst and most turbulent of the students, in consequence of his successful efforts to put down their societies, called "Landsmannschaften."

He was forced to ask protection of Prussia. Frederick William's answer does honour to his liberality. "If," said he, "Fichte is so peaceful a citizen, and so free from all dangerous associations as he is said to be, I willingly accord him a residence in my dominions. If it is true that he is in hostility with God, then may God settle that with him; it is nothing to me." He acquired the same high distinction in Prussia, and was soon appointed Professor in the University at Erlangen, continuing through all his vicissitudes to unfold and develope the system of philosophy which was the great labour of his life.

The war with Napoleon now broke out, and Fichte quitted all his favourite studies, and devoted himself to the task of rousing the patriotism of his countrymen. To this end, he published his celebrated "Addresses to the Germans." The successes of Bonaparte rendered it unsafe for him to remain, and he retired to Königsberg. When peace was made, he returned to Berlin, and there assisted in arranging the plan of its famous University, of which he was chosen Rector, by his fellow professors, among whom were Wolff, Humboldt, Schleiermacher, Neander, and Savigny. He did not, however, cease in his efforts to rouse the people to resistance against the French tyranny. He resumed his eloquent Addresses. "His voice was often drowned by the trumpets of the French troops, and well-known spies frequently made their appearance among his auditory; but he continued, undismayed, to direct all the fervour of his eloquence against the despotism of Napoleon, and the system of spoiling and oppression under which his country groaned." He was not molested, and he was the only distinguished man that dared speak out. When the war broke out again, he asked permission to join the army. It was not immediately granted, and he remained at Berlin, ready to march with his students, whenever he should be called. Meantime the hospitals needed nurses, and his noble wife volunteered. She laboured in them for five months, and then was taken ill herself. Her husband watched over her night and day, except when obliged to go from her sick bed to lecture, and she recovered, but he took the disease, and, on the 27th January, 1814, this great man died.

The North American Review on an intimation that possibly Fichte's lectures on the Character of the Scholar would be reprinted, expresses the wish that we might have no more such books. We must avow that we wish that such books and such men might be indefinitely multiplied. A great, strong, noble-minded, out-spoken man, was Fichte, who had not in him the fear of men, but the fear of God, and who would not be deterred by cries of "Heresy," and "Atheism" from seeking Truth wherever he might find her. In one place he says: "I have lost everything except my courage." In another: "I am also firmly convinced that this is no land of enjoyment here below, but a land of labour and toil, and that every joy should be nothing more than a refreshment and an incentive to greater exertion, that the ordering of our fortune is not demanded of us, but only the cultivation of ourselves. Hence I do not trouble myself about outward things—I endeavour not to *seem* but to *be*, and it is to these convictions that I am indebted for the deep tranquillity of soul which I enjoy." A noble, genuine, free man his words and his life proved him. We might make more quotations, but we refer our readers to this very interesting life. We know not who Wm. Smith is, but he has put us greatly in his debt by making such a man better known to us.—A.

This Week's Paper.

FOURTH PAGE.—*Poetry:* Angel Watchers; Extract. *Miscellaneous:* Toussaint (continued); Third Annual Address of the New-York State Society for the Abolition of Capital Punishment; Gleanings from Foreign Papers.

FIRST PAGE.—*Peculiar Institution:* John Ranpolph on Slavery; Abduction; Killing a Slave; Perishable Property; Imprisonment of Freemen. *Pro-Slavery:* The Duty of the South. *Selections:* Supreme Court of the United States; How to Abolish Slavery; The Colonization Society.

SECOND PAGE.—Letter from Judge Jay—Duties of the North; The Great General Court; Letter from Maria Edgeworth—Condition of Ireland, &c. &c. *Communications:* The Next President; Letter from the Rev. Mr. Page.

Married,

At Alexandria, D. C. 7th instant, Hon. S. A. DOUGLASS, United States Senator, from Illinois, to Miss MARTHA D. MARTIN, of Rockingham county, North Carolina.

Died,

In Boston, on the 12th instant, BENJAMIN SHURTLEFF, Esq. M. D. aged 72 years and 5 months.

In Marlborough, Chester county, on the 21st ultimo, JOSEPH BARNARD, in the 84th year of his age.

In Cincinnati, 4th instant, Dr. NOAH WORCESTER, in his 36th year, a graduate at Harvard University in the class of 1832.

GENERAL INTELLIGENCE.

Foreign.

Arrival of the Cambria.—Two Weeks Later from Europe.

The arrival of the Cambria at Boston is announced here by Telegraph, but no other news by her is received before we go to press, except the very satisfactory tidings of a great decline in the prices of all sorts of provisions. The price of Indian Corn has receded about 24 s. The Spring has opened with fine weather, and an abundant harvest is confidently looked for. Very large imports of grain in all parts of the kingdoms have also a tendency to keep down the price. Cotton has risen.

The list of passengers is not transmitted by telegraph; but we presume that Frederick Douglass is a passenger in the Cambria.

General Items.

Appointments by the President.—Brigadier General Gideon J. Pillow, to be Major General in the army of the United States, in the place of Thomas H. Benton, who declined to accept.

Brigadier General John A. Quitman, to be Major General in the army of the United States, in the place of Wm. Cumming, who declined to accept,

Col. Caleb Cushing, to be Brigadier General in the army of the United States, in the place of John A. Quitman, promoted.

The New-York Prison Association have procured situations and employment during the past two years, for two hundred and seventy-three (male) discharged convicts,—of these, only five have been recommitted for crime.

A Mr. Lillibridge, of this city, has discovered a method of making ice-cream by steam. He proposes to cool the parched throats of the people at half the former rates.

The Philadelphia Yearly Meeting of Orthodox Friends is in session this week in Arch-street meeting-house, in Philadelphia. The Yearly Meeting of the other division, (the Hicksites,) will commence on Monday, May 10th.

An explosion took place at Dupont's powder-mills, near Wilmington, Delaware, on the 14th instant. The packing-house, drying-house, and six thousand pounds of powder, were destroyed. Eighteen men were literally blown to atoms. The concussion was felt at Philadelphia, thirty miles distant. This is nothing, however, to the loss of life occasioned by a recent explosion of powder in Mexico, under the direction of the United States Government. The people are illuminating their houses for *that*.

The Massachusetts Legislature has granted to Amherst College, $25,000, to be paid during years, in equal annual instalments.

A new machine, of which a gentleman of Worcester, Massachusetts, is the inventor, designed for lifting heavy articles from the bottom of deep water, is thus described: A large vessel, containing materials for generating gas, is let down to the bottom, filled with water. The weight is attached, and the combustibles ignited for the creation of the gas, which expels the water and raises the vessel to the surface, with a force of over sixty pounds to the cubic foot. The machine is said to be simple, cheap, and likely to be very useful.

The birthday of Fourrier—7th of April, 1772—was celebrated on its anniversary, by his disciples in Boston.

Mr. John O'Connell stated at a Repeal meeting, in Dublin, last month, that his father's physicians had ordered him to the south of Europe.

At a sale of rare books in London, recently, a beautiful copy of the Mazarin Bible, which is attributed to the press of Guttenberg, at Mentz, and of which only fourteen copies are known to be in existence, was bought for the museum at Washington, for £500. Some edition of the book is much needed there.

The city Council of Baltimore have passed an ordinance by which all persons are permitted to capture and appropriate to their own use any swine—four legged of course—that may be found at large in the streets. Pigs are expected to grow scarce.

Erastus Brooks, Esq. formerly of the "Express," has become editor and proprietor of the Pittsburg Gazette.

The Pittsburg correspondent of the Philadelphia North American says:

"There was quite an excitement here this day, in consequence of an attempt to kidnap a negro man, on the charge of being a fugitive slave. A very large concourse assembled, and succeeded in rescuing the black, and apprehending the kidnappers. This will prove the first case under the law of the recent Legislature, and as some doubts of its constitutionality have been expressed, it will doubtless be carried to the Court of final resort.

A Life of General Taylor, by Judge Conrad, is about to be published, at Philadelphia.

How the People are Fed.—The Tribune contains the following account of a New-York milk establishment. We know it to be true. The beef and pork of the animals kept in such places is sold in the market for food, as well as the milk for drink. The more such milk is watered the better. The greatest rogue is the best milkman. "In a certain quarter of our city, which is a representative of several other quarters, there is a distillery. A large number of stables for cows are appended to it, and hogs seemingly innumerable congregate there—and more shabby, villainous squealers and grunters were never seen. But the cows deserve our special notice, as they are the nurses of the children of our poor. They are chained in narrow stalls almost as dark as a dungeon, some six hundred of them together. They never go out of their loathsome prison except, as one of their attendants said, 'sometimes in Summer.' They drink the distillery swill almost constantly, and give from eight to ten quarts of 'milk' each, and when they cease to give 'milk' they are taken to the shambles. Their owners manage almost always to have them taken there before they die, in order *to save their lives*, by killing them. After death the mucous membrane of these cows is found studded, entirely filled, with miliary tubercles. The virus of their disease passes off in their milk, and thus their lives are very much prolonged. They would soon die in these places after they ceased to give milk. It is well known that the milk is the medium for throwing the virus of disease out of the system in the human species as well as animals. But what a fearful thought it is that a mother is saved from death from scrofula, by nursing her infant, and giving the child this terrible disease, and that the creamry matter on diseased cow's milk is the virus of disease, or, in plain words, is corruption."

Mr. Sanders Van Renssalaer, of Ohio, is preparing to bring a suit for the recovery of the whole Van Renssalaer estate. He claims under the will of Killiam Van Renssalaer, dated 1687. The family now in possession, it is said, have not hitherto been able to find this will which excluded them. Sanders Van Renssalaer's claim embraces the whole of Albany and Renssalaer counties, and the towns of Clarnack, Ghent, and Greenport, in Columbia county. A pretty little property.

Twenty-four dollars purchased the whole city and county of New-York, two hundred and twenty years ago.

ACKNOWLEDGMENTS.

For Standard—from April 8th, to April 17th, 1847.

Robert Slack, Carlisle, N. Y.	1	00
Nathaniel Emmons, New-York.	1	00
E. L. Day, West Winfield, N. Y.	1	00
Lothrop L. Kelsey, Fairfield, N. Y.	1	00
Alvan Decker, Newville, N. Y.	1	00
Daniel J. Overacre, Painsville, N. Y.	1	00
Harry N. Carter, Painesville, Ohio.	1	00
Ebenezer Tanner, Warren, Ct.		50
Albert Pierson, Jacksonville, N. Y.	1	00
Eliza F. Merriam, Boston, Mass.	1	00
Richard Thayer, Bridgewater, Mass.		50
Edward T. Stowell, Springfield, Mass.	1	00
James Dunkley, South Merrimack, Mass.		50
Wendell Phillips, Boston, Mass.	1	00
James Whitehouse, Dover, N. H.	3	80
John Stephenson, Port Henry, N. Y.	1	00
H. W. Curtis, Chester X Roads, Ohio,	1	00
T. J. Higginson, Brattleboro', Vt.	1	00
Abram Smith, North Hemstead, N. Y.	1	00
Young Men's Association, Albany, N. Y.	1	00
Julius R. Ames, Albany, N. Y.	1	00
Alonzo Gillet, Reynoldsville, N. Y.	1	00
Jason A. Sarles, " N. Y.	1	00
William Wiggins, " N. Y.	1	00
Charles Dunham, " N. Y.	1	00
H. D. Tripps, Waterbury, N. Y.	1	00
A. Wilbur, Millport, N. Y.	1	00
A. G. Davis, " N. Y.	1	00
Silas Ingalsbe, Oakfield, N. Y.	1	00
Harlow Bacon, Hulberton, N. Y.	1	00
William Waite, Millville, N. Y.	1	00
Patrick Quin, Millport, N. Y.	1	00
Wm. Rotch, New Bedford, Mass.	2	00
Joseph Saunders, Annisquam, Mass.	1	00
Franklin Woodbury, " "	1	00
Ellen M. Day, Gloucester, Mass.	1	00
Samuel S. Wells, Gloversville, N. Y.	1	00
Rensalaer Livingston " N. Y.	1	00
Harvey Eggleston, " N. Y.		50
Edward Leonard, " N. Y.	1	00
M. Hellwig, " N. Y.	1	00
Theodore Welch, " N. Y.	1	00
Nathl. Brown, Mayfield Corners, N. Y.	1	00
Sylvanus Judson, Mayfield Corners, N. Y.	1	00
Milles Brown, Riceville, N. Y.	1	00
M. Lansing, Fort Plain, N. Y.	1	00
John Wood, Canajoharie, N. Y.	1	00
Charles Hicks, Hempstead, N. Y.	1	00
Abel Paine, North Hempstead, N. Y.	1	00
Nathan Thompson, Huntington, Ct.	1	00
	—	51 80
DONATIONS.		
Massachusetts A. S Society	950	00
Benj. Bown, Pittburg, Pa.	2	00
	—	952 00
Total Amount,	$1,003	80

FRANCIS JACKSON, Treasurer.

NOTICES.

MEETINGS.

W. W. Brown and Dr. Hudson will hold meetings in conjunction, as follows. The friends of the slave in the different places will not forget to anticipate their arrival, and make all the necessary arrangements for the meetings. At

Hudson,	April 22 and 23,
Cattskill,	24 and 25,
Saugerties,	26 and 27,
Clinton,	28 and 29,
Washington,	30 and May 1,
Poughkeepsie, May	2 and 3,
New Paltz Landing,	4 and 5,
Milton,	6 and 7.

Meetings to commence at 7 o'clock, P. M. on the first day of the appointments, and at 1 and 7, P. M. on the second day in each place.

COLOURED OLPHAN ASYLUM.

The tenth anniversary of the Coloured Orphan Asylum will be held at the Broadway Tabernacle, (Monday) May the 10th, at 4 o'clock, P. M.

WESTERN ANTI-SLAVERY FAIR.

It is proposed to hold a Fair, to aid the cause of emancipation, at the time and place of the next anniversary of the Western Anti-Slavery Society; and the object of this circular is to invite all, to assist in preparing for that occasion, who are the foes of oppression—who desire that our country shall be redeemed from the rule of tyrants—who wish to break the yoke of the captive, and to repel the aggressions which Slavery is making upon our own rights. Whether the contributions shall be worthy of the cause—worthy the high professions of those who stand forth as the friends of liberty, may greatly depend, reader, upon *your* efforts. Are you willing to contribute of your abundance or your penury? are you willing to stimulate others to do good works, and unite with them to bring your neighbourhood offering, and lay it upon the altar of humanity? If you have neither silver nor gold, are you willing to consecrate a portion of what you *do* possess to this cause? Let the farmer and his wife bring grain and wool, brooms and baskets, cloth, and other manufactured articles—let the dairy-maid come with her cheese and butter, and the miller with his flour—let the hatter and tinner, the saddler and shoemaker, present such needful things as their several handicrafts can furnish—let the merchant contribute liberally of his stock, and those who are skilful with the needle, bring such useful and fancy articles as their ingenuity may devise.

The proceeds of this Fair will be appropriated to the support of the Anti-Slavery movement in the West, either by placing them at the disposal of the Western Anti-Slavery Society, or applying them, by direction of the donors, to some branch of this reform, in harmony with the views of that society.

The cause for which we ask you to labour is one which is fraught with the deepest interest to millions of our race—it meets with favour from the virtuous and the good, and is approved by the Father of the oppressed. We affectionately invite you to share the toil and the reward of this work—we appeal to you in the name of MAN, robbed and outraged—we ask you to be true to the instincts of your better nature, and to prove by your actions that you appreciate the blessings of liberty and the safe-guards of virtue.

Betsey M. Cowles, Austinburg,
Lydia Irish, New Lisbon,
Jane D. McNealy, Greene,
Mary Donaldson, do.
Matilda S. Howell, Painesville,
Susan Marshall, do.
Maria L. Giddings, Jefferson,
Mercy Lloyd, Lloydsville,
Mary Ann Bronson, Medina,
Phebe Ann Carroll, Ravenna,
Martha J. Tilden, do.
Ruth Dugdale, Green Plain,
Elizabeth Borton, Selma,
Maria Whitmore, Andover,
Sarepta Brown, New Lyme,
Eliza Cowles, Geneva,
Zilpah Barnaby, Mt. Union,
Harriet N. Torrey Parkman,
Elizabeth A. Stedman, Randolph,
Cordelia Smalley do.
Elizabeth Butterworth Hopkinsville,
Ann Walker, Leesville,
Mary Griswold, New Garden,
Eliza Holmes, Columbiana,
Leah Voglesong, do.
Anna C. Fuller, Brooklyn,
Cornelia R. Cowles, Buffalo, N. Y.
Laura Barnaby, Salem,
J. Elizabeth Jones. do,

NORFOLK COUNTY ANTI-SLAVERY SOCIETY.

The annual meeting of the Norfolk County Anti-Slavery Society, will be held at Dedham, in Temperance Hall, on Thursday, April

Poetry.

From Sharpe's Magazine.

ANGEL WATCHER'S.

Not unwatched by heavenly powers
Sleeps the Church's lowly daughter;
Through the night's unconscious hours
Impulses of love are taught her,
Which by day she seems to win
From some kindly fount within.

As beneath yon tender light,
Weary Earth finds sweet reposing,
And the flowers that fold at night,
And the birds, their soft wings closing,
Dream not that their bloom at morn
Is of dewy moonlight born;—

So we know not what we gain
In that silent time of sleeping;
Reck not of the gracious rain
Which, our hearts in mercy steeping,
Falls, perchance, to wash away
Stains unknown, incurred by day.

When the powers of Hell prevail
O'er our weakness and unfitness,
Could we lift the fleshy veil,
Could we for a moment witness
Those unnumbered hosts that stand
Calm and bright on either hand;

Could we see—though far and faint,
(Sight too great for eyes unholy!)
Face of some departed saint,
Tinged for us with melancholy;
Oh, what strength of shame and woe
Would start up to slay the foe!

Oh, what joyful hope would cheer!
Oh, what faith serene would guide us!
Great may be the dangers near,
Greater are the friends beside us.
Oh, what reverent heed would then
Watch our footsteps among men!

But, that these things are, we know,
And we know—oh, thought of wonder!
These and us, the weak, the low,
Nothing but our sins can sunder;
For our brows are bathed and crossed—
We are of that glorious host!

Lord, thy saints in evil hour
So would feel thine armies round them,
That no sin could overpower,
And no shape of Death astound them—
Make our faith what theirs hath been,
EVIDENCE OF THINGS UNSEEN!

Though fear see nothing but extremity,
Yet danger is no deep sea, but a ford,
Where they that yield, can only drowned be.

Lord Brooke.

Miscellany.

TOUSSAINT:
AN HISTORICAL ROMANCE.

(From an unpublished Translation from the German of Theodore Mügge.)

VOLUME II.

CHAPTER I.

It was so easy for Vincent to clear himself upon his arrival at the Cape that in a few days he was set at liberty. But during his brief arrest many changes had taken place. The Commissaries had returned from their vain expedition to the Mornes, and became the centre of the feuds existing among parties so violent. All thronged around them eager to gain them over; fears and hopes mingled with the bitterest hatred, and when the Commissaries finally declared in the provincial Assembly that they recognized only two parties, freemen, without distinction of colour, and slaves, they satisfied very few. The free-coloured population only was pleased, and Commissary Aliband, who went South and sent Gen. Blanchelande back to the Cape, was received with great enthusiasm. At the Cape, the French party and the lower classes supported the Commissaries, but among them division prevailed. Among the old coloured troops, the old attachment to royalty was cherished, and hatred of the Creoles, and a bitter contempt for the democratic frenzy of the multitude, and there were those among them ready for a reaction. On the other hand, the soldiers, recently from France and Martinique, adhered to the principles of the revolution and to the Commissaries; the National Guards were divided, the infantry were on the side of the Commissaries, the cavalry were for the King. The same divisions existed among the people at large, the mulattoes, and even the blacks. Gen. Desparbès, a man seventy years old and upward, was at the head of the royalists, but when the moment for action arrived, he and the other aristocrats lost all presence of mind. Their attempt at resistance was crushed, and the Commissaries became completely victorious.

Amidst these troubles, Vincent had been almost forgotten, and was not thought of till the crisis was over. Speedily released, he was separated from the Abbé de la Haye, who remained a prisoner in the fort, and who showed little concern about his own fate, although his case had by no means a favourable look. His judges were Creoles, who hated every one who dared, like him, to defend the blacks. They intimated to him very plainly that he had forfeited his life, but he had defended himself very ably. When Vincent took leave of him he shook hands with the young officer, and sent his love to his friends whom, however, as he said, he should himself soon see. "Don't look at me so mournfully," he cried. "By St. Francis! you look as if you saw the rope already round my neck."

"You are too unconcerned," said Vincent, "about your situation. I know that the Supreme Court will not hesitate to pass sentence."

"And now it will delight them to do it!" said the Abbé. "Methinks I see the bright faces of those honourable gentlemen. How the idea will tickle them to see a Priest dragged through the streets, battered to death almost by the rabble until the gallows extends to him its friendly arm. But I laugh at them; to their great chagrin, I shall go free."

"Can I do anything for you?" said Vincent, glancing at the impatient jailor.

"My son," said the Abbé, "all will come right. Should you see Citizen Santonax, just tell him how things stand in the negro camp, and that possibly one may be found able to bring those black creatures over to the principles of the Convention."

With a pleasant smile he stretched himself out on his pallet, and Vincent left him, resolved to make every attempt in his behalf, and an opportunity offered itself sooner than he expected.

Almost the first person that met him on his way from the prison was a young man, who, extending his hand to him, with great joy, called him by name. "Is it possible! my dear Vincent," he exclaimed, "must I cross the ocean to find you again?"

Vincent gazed at the stranger, but could not recall his features. The young fellow rattled on, and Vincent could only conclude that this new friend was an old schoolmate of his. Some vague remembrance rose within him, but when in return for the confidence of his companion, Vincent began to speak of himself, he dwelt only on recent events. "You are the officer, then," exclaimed the other, "who so narrowly escaped with his life, the first white man, they say, whom the blacks have spared? I recollect, now, your name was mentioned, but I took no notice of it; on this fiery soil one forgets everything but himself. In this execrable land all the plagues of heaven are let loose, musquitoes, scorpions, spiders, and ticks. And, as if all this were not enough, what with the burning heat, and hurricanes, and fevers, man himself breathes murder and death. My dear Vincent, if it were not for love, I should have grown desperate long ago."

Vincent, thinking only of Helen, pressed his hand affectionately, and said: "Certainly, love only can make this place supportable."

"And fortunately," said the young Frenchman, "there is love here in abundance. By Jove! we in France know something about gallantry. Paris is the place, but these pretty Creoles beat everything. On the very first day of my arrival I received five billet-doux, couched in the most passionate language. St. Anthony himself could not have resisted, had the scene of his temptations been in St. Domingo."

"But," said Vincent, by no means favourably impressed by the coarseness of these remarks, "do you know how ruinous such indulgences are, in this climate especially?"

"It is death, they say; but what do I care? Who would be such a fool as to tremble at death in the arms of love? My father, with his stern old republicanism, speaks just as you do. 'Armand, my boy,' so he often says, 'if death should snatch you away as an offering to your country, for the glory of France and of Freedom, I would follow the corpse of my only child to the grave with pride, but I should bow my head to the earth with very shame, if I thought I should be told, 'Citizen Polverel, your son died a rake."

"Citizen Polverel!" exclaimed Vincent, in surprise.

"Or, if you like it better, the Commissary of the Convention," said Armand, laughing, "equality has abolished all titles, you know. See, there comes my father." Two gentlemen, in blue coats, with swords at their sides, and decorated with tri-coloured scarfs, came up the street attended by several officers, with whom they were engaged in conversation. A mob of the lowest class moved along with them, hurraing for the Commissaries. In the taller of the two, whose countenance was flushed with anger, Vincent recognized Santonax. At his side was his associate, of a more pleasing exterior, but with an expression of great resolution. As Polverel caught sight of his son, his face beamed, and breaking off from the conversation whose main topic was the mal-administration of the Governor-General, who had just returned from the South, he exclaimed: Well, my wild boy, while your father is setting right the heads of these Creoles, you are busy with the hearts of our fair ladies."

"Father," interrupted Armand, laughing, "let me introduce to you an old playmate of mine, Captain Vincent."

"Was it you, citizen," said Polverel, eagerly, "who was lately taken by the negroes?"

At this moment Santonax called off his colleague, who, however, bade Vincent follow them; a direction which the latter obeyed, as he was eager to use any means that might offer, of assisting La Haye.

The Commissaries, who had made the Government palace their residence, had become very active. Animated by the idea of the sovereignty with which, as it is well known, the Deputies of the National Convention were inspired, they were resolved to break down all opposition. When Armand conducted Vincent into the hall of the palace, the Commissaries were already engaged with a deputation of the Colonial Assembly, who had been waiting for them, and who now declared their firm attachment to the mother-country, while they once more demanded a distinct recognition of the rights of the free citizens, and a determination on the part of the Commissaries to continue the war against the rebellious slaves.

The Commissaries felt the importance of securing the good will of the provincial Assembly. "Citizen deputies," exclaimed Santonax, raising his hand solemnly towards Heaven, "I swear to do everything to maintain your rights, and to bring the rebellious slaves back to their duty. But let us be on our guard against the lurking enemies of liberty. There are men unworthy of the honour of sitting among your representatives, who cannot forget their unjust privileges, traitors, who adhere to absolute power, and who would sell their country."

"Name them!" cried the Marquis de Borel, "name the traitors, that we may expel them, and hand down their infamy to posterity."

"We shall name them," replied Polverel; "a few days ago we triumphed over treason, but though many of the traitors have been banished from this island, yet many still remain; they are found invested with the highest dignities. They must be removed." The little Marquis fixed his eyes on the Commissary with the boldness of a confidant, for his vindictive spirit knew that Blanchelande was aimed at. "Citizen Commissary," said he, unable to suppress his delight at the prospect of revenge, "whatever you may resolve upon, will be seconded by the Assembly. Delay not to destroy the enemies of the people."

In this strain the conference terminated, and the course of the Commissaries was plain. Scarcely had the door closed behind the deputation, when Santonax embraced his colleague and exclaimed: "Did I not tell you so? Polverel, the vindictiveness of these Creoles will be our best ally. First Blanchelande, then those who resemble him without knowing it. Divide et impera. That's the golden rule in all politics."

At this moment he caught sight of young Polverel and Vincent approaching from behind one of the pillars, and his countenance darkened. His eye measured the young Captain, and seemed to ask whether the words he had just uttered, had been overheard. But the next moment his brow grew smooth again, and Polverel commended the young officer to his colleague, who shook hands with him, reminding him of their meeting in the Mornes.

The conversation grew lively. Vincent related all that he had seen and heard from Toussaint, and this shrewd negro became the main topic.

"You make me curious, Citizen Vincent," said Santonax, "to see these chiefs and generals with my own eyes, and especially this black Socrates, who, you think, is the very soul of the rebels."

"Proclaim liberty at once to them," said Vincent, emboldened by this familiarity, "and Toussaint will not hesitate to quit the protection of the Spaniards, with the greatest part of his brethren."

Santonax cast a meaning look upon the speaker, and pretending to be more angry than he was,—"Have you not heard, Citizen Captain," said he, "that upon our arrival in St. Domingo, we declared in the name of France, that we would recognize none but freemen and slaves, and we have promised to bring back the slaves to the plantations."

"We shall draw our swords again to show the negroes that it will be best for them to submit unconditionally," said Polverel.

"Citizen Polverel," said Santonax, shrugging his shoulders, "I believe that in this strange country, another campaign would be as fruitless as the first. After we drove the black devils into the Spanish territory, we found ourselves surrounded by them in a wild, mountainous region, and were glad to get back again. You are right, we must reduce the slaves to order, but let us first try to do it peacefully. Citizen Vincent, who, in your opinion, is best fitted to negotiate with them?"

"A white man would hardly return alive from such a mission," was the reply. "but I know of no one so able to transact this business as the wise and learned Abbé de la Haye; Jean François made him his almoner, and he has a high name among the black chiefs."

"We must think of some one else," said Polverel sternly. "The Supreme Court has to-day sentenced him, and the curate of Grand Rivière, to the gallows for treason."

Santonax, who had seated himself, apparently lost in thought, rose quickly, and said, "I will speak with your Abbé. His frank demeanour pleased me, and if he be the man we need, he shall not hang, though the whole Creole Assembly insist upon it. Polverel," he continued, "we must make an effort at reconciliation, but it is still more necessary to clear the ground of all traitors opposed to virtue. Let us make our propositions to the blacks to-morrow. You, Citizen Vincent, receive our thanks. Stand by us faithfully. The country rewards good citizens." At this moment, shouts arose in the streets, which drew them to the window. A large crowd were seen moving along in the dim twilight. It was made up of the lowest rabble, labourers, girls, and mulattoes. The leaders of the mob were fanatics, headed by a little man named Peroussel, an attorney, who had gained great influence by his harangues. This crowd acted the same part with the suburb St. Antoine, at Paris. A confused bellowing of hoarse voices was heard, the howling and piping of boys and girls, the clinking noise of broken windows, the crashing of the doors of known aristocrats; now and then shots were fired in blind rage, and as National Guards and militia-men joined them, increasing their numbers, they received these recruits with a continuous roar of exultation. Soon a new cry was heard, as the furious rabble called for the city to be illuminated. "Light, light!" they cried, "celebrate the great days, citizens of the Cape. Hurrah for Paris!—Long live the National Assembly, the Convention, the Deputies. They have caught the baker and the little baker's boy, they have destroyed the traitors, we will do likewise." Such was the effect of the news arriving almost at one and the same moment, of the imprisonment of the King, and of the scenes of September. Peroussel and his associates had called upon the rabble to follow the sublime example of Paris. Money was distributed among them by strangers, and the servants of some of the richest Creoles treated the people with cordial familiarity in the taverns.

Suddenly amidst the uproar a cry was heard: "Blanchelande, down with Blanchelande! Down with the traitors, down with the aristocrats, down with the royalists. They have sold us!" And now the frantic multitude surounded the palace, and, filling the square in front, and the avenues, broke out into a tumultuous huzzaing for the commissaries. Santonax remained cool, and was evidently calculating his game, but Polverel at the sight of the mob, gave way to his revolutionary enthusiasm. "The sovereign people has risen!" he exclaimed, "It demands the punishment of its oppressors. In the name of France and the Convention, we will aid the people."

At this moment, Gen. De la Veaux entered to inform the Commissaries that the people were anxious to speak with them. Santonax looked at his companion, as if to admonish him to be cautious, and then said, "General, the people may vindictively demand victims that Justice must refuse. Let the palace of the Governor-General, therefore, be strongly guarded, have an eye to him. You will answer for his safety." So saying, he looked significantly at La Veaux, who could not mistake his meaning. He then stretched himself to his full height, for his triumph was sure. Blanchelande was now his prisoner without knowing it. The Commissaries then went out into the square, which was illuminated by torches, and at the sight of the tri-coloured scarfs, the people burst out into deafening acclamations. It was some time before order could be restored, and Santonax was able to thank the people in the usual strain for their support of enlightened principles, and admonish them to confide in the Commissaries of France, who had come to make liberty supreme in St. Domingo.

"Hallo! Citizen Commissary," cried one of the rudest of the mob, a half-drunken fellow, brandishing an axe, which he grasped with both hands, "what does liberty mean, where there is no equality?—What is equality where there is no fellowship? All privileges must be abolished, and those of money, too, citizen, for the great patriot, Peroussel says: The Devil! we all have equal rights in money and property!"

"I demand justice," shouted a little man in a bob-wig, with grotesque vivacity, standing on tip-toe, "justice, Citizen Commissary in the name of the sovereign people! In the name of the nation! destroy the traitors, and the double-tongued Blanchelande, who has persecuted the best patriots, and caused them to be murdered. You have sworn to protect our rights. Redeem your pledge. The whole world looks at you, citizen, you will make yourself worthy of immortality."

"Citizen Peroussel," replied Polverel, "insulted virtue shall be avenged. My friends! Liberty, equality, and fraternity. Give me your hand, citizen," he continued, extending his hand to the fellow with the axe, in whom Vincent recognized the philosopher, Thomas. The impudent fellow instantly jumped up on the platform where the Commissaries stood, and resting one arm on the shoulder of Santonax, threw the other round Polverel's neck. His tall, ragged figure, with its tawny grinning face, jutted out beyond the two, and pulling his red cap from his own head, he put it on Polverel's.

At this sight, the whole mass burst out again into a tremendous cheering. Tears streamed, the savages embraced one another with shouts of joy. The little attorney jumped up to Santonax, who had to stoop, to give him the fraternal kiss. "It is a day of Heaven," exclaimed Peroussel, "people of St. Domingo, the hour of true liberty has arrived for you."

The pale countenance of Santonax was covered with a blush, only to be ascribed to the shame he felt in spite of all his fanaticism. Vincent, disgusted by the farce, hurried away the more eagerly, since he was prompted to take measures at all hazards, to warn the noble daughter of Blanchelande, and save her from infinite misery.

CHAPTER II.

Struggling with his emotions, Vincent hastened down the street, and passing through bye-ways, reached the house of the Governor, which stood in the gloomy shadow of the Franciscan Convent. How often had this place resounded with the shouts of the throng assembled to do homage to the beloved Governor. How often had those windows, now so silent and dark, reflected the glare of innumerable torches, and the halls had been too small to hold the hosts of friends and admirers, who swore in their zeal to live and die for him. The house had been, for years, the centre of Creole society. When Blanchelande came into office, his saloons had been thrown open to all for a new era. He had squandered his gold in the attempt to allay the storms that, growing darker and darker, were now gathering over him. He had grown grey in the enjoyment of a popularity which he was still anxious to retain, while he served his country with unabated fidelity. He had thus lost the confidence of all parties. He had preserved a remnant of power, but of this he was deprived when the Commissaries made their appearance, and produced those credentials with which the Convention invested its Deputies with the authority of so many Vice-Kings. Blanchelande submitted with great apparent equanimity. He was now a forsaken man, his mansion a lonesome place. His gold no longer attracted friends. His whole authority had vanished. Vincent approached the entrance with deep emotion. The door stood ajar, the porter was missing. So little was to be seen of the host of lackeys, who, in their gaudy liveries, once thronged the passages, that Vincent might have wandered over the whole house. A dim lamp shone in the vestibule, from which two flights of spacious stairs of jet-black marble led to the upper stories. Hesitating for a moment, but impressed with the urgency of the case, he ascended the broad stairs, and entered a suite of splendid rooms. He knew that the General occupied this wing of the spacious mansion. The place filled him with astonishment at its luxurious splendour visible in the dim light. Suddenly his attention was arrested by the approaching sound of voices. He could communicate his errand only to Blanchelande himself, or Blanca. Afraid of being discovered, he was about to retreat, when the appearance, at another door, of the General, attended by Charmilly, Jumecourt, who wore a thick bandage round his head, the Baron of St. Domingo, and other persons of note, among whom was young Bouillet, caused Vincent to take shelter behind a large mirror, standing in the room.

"So you are resolved, Blanchelande," said Charmilly, "well, then, this unhappy vacillation will prove our ruin. Don't you see those rascals from Paris have sworn your destruction."

"I am the King's servant," said Blanchelande, gloomily.

"Be his servant," replied the other. "Where is the King whom you serve? In a dungeon, from which he will go to the scaffold. But all here is not yet lost. Rally now. Be a man. The regiments of Bearn and Royal Comtois are at youre ommand, and a portion of the National Guards, and many brave citizens, who are shocked at the state of affairs at Paris."

"A massacre!" exclaimed the General, with a faltering voice, "that would be a horrible means of salvation."

"It must be done," said Charmilly, roughly, "now or later, the sooner it is over the better."

"No, no, not by my hand," exclaimed Blanchelande.

"Then there is but one way left for you. You know that many of the wealthiest planters are looking to Jamaica to the English for help."

"Hush!" said Blanchelande, "I cannot, I will not listen to you," and then he seemed to reassure himself by breaking out into violent protestations of his devotion to France and to liberty.

"Your daughter," said Charmilly, coolly, "does not happen to hear you now. I would you had always submitted to her, or not at all. Blanchelande, if you have no will of your own, if you will not act, then follow at least the advice of a friend. Captain Vincent, the young champion of liberty, whom the Commissaries discharged to-day, brought me a message from Touzard. Hear what he says: 'The waters of Saratoga can alone cure such patients.' My dear friend, make haste, your authority is still in some degree respected. Hasten to the Mole St. Nicholas. On that Gibraltar you will have time to consider. There you can unfold the banner of the three lilies, or start for America, if you receive no support. You must away from this place where every moment brings destruction."

Charmilly grasped both hands of the General, who fixed his eyes on the ground, struggling for resolution. He could not believe that his condition was so bad, that the Commissaries would dare to lay hands on him, the head of the Government and aristocracy. And yet he shuddered when he remembered the late scenes, and he almost came to a determination to follow Charmilly's advice, and hasten to the Mole St. Nicholas, and there abide the issue. Suddenly raising his head, he was about to speak, when a dear voice was heard, whose well-known tones made Vincent start. A private door not far from his place of concealment, had opened, and Blanca's tall figure, clad in black, passed like a shadow into the room. No one had observed her entrance, and her sudden appearance occasioned no very pleasing surprise. "Stop, father," said she, solemnly, "heed not these men who call themselves your friends."

"Why are you here, my child?" inquired her father, reproachfully.

"To forewarn you against disgrace," she replied.

"Go, leave me," he returned, "it befits not a maiden, Blanca, to intrude upon the deliberations of men."

"Of traitors!" she exclaimed. "Yes, father, these men are right. There is yet time. There is still a chance for you to deserve the blessings or the execrations of your fellow-citizens. Cling faithfully, father, to the cause of liberty. Hasten to the Commissaries, and abjure your prejudices. Be the citizen Blanchelande, protect, save the oppressed, and every tongue shall bless your name."

Charmilly burst into a scornful laugh, and shook Blanchelande by the shoulder, who was wavering between anger and grief. The love of the father for a child so singular and beautiful, had often overpowered his firmness. And now her words crippled his resolution, although he had no respect for her notions. "That is a proposition, indeed!" said Charmilly, "you have only to go to the Commissaries, and on your knees, give up your sword, and let them decide whether they shall send you to their incorruptible tribunals in Paris."

"Listen not to their taunts," cried Blanca, sinking down at her father's feet, and raising her hands to him imploringly. "These false men, these traitors, only wish to harass you. Oh, father, let me act for you. Yes, I will tell the Commissaries that you will submit to the will of the sovereign people."

The friends of her father burst out into a laugh. "Traitors!" exclaimed Charmilly. "By Heaven, my little doll, it is the first time that Venant de Charmilly ever heard such hard words from a Blanchelande."

"Silly girl!" exclaimed the Governor-General, glowing with shame and anger, and snatching away his hand from Blanca with such violence that she fell to the floor. "Away, go to your rooms," said he, leave me, if you have a single feeling of filial love!"

Blanca slowly rose Her dress bore the marks of her fall. "Poor old man!" she said, mournfully. "Yes, all is over with us. He is the most wretched man on earth, who has not courage to be good or bad."

Blanchelande, alarmed at his own violence, and struck by her almost prophetic tone, hesitated whether he should hasten after his daughter, or persist in his anger, or reprove his unfeeling friends. He pressed his hand to his forehead, and then assumed that composure which, as a man of the world, he knew how to affect.

"In God's name, my friend," Charmilly broke out at last, "do not deceive yourself any longer. Your all is at stake; he who strikes the first blow has the best chance. By your inconceivable dream of security, you will be the first victim."

"And who would dare to disregard my authority?" replied the General. "No, no, you go too far—you are mistaken." A sudden noise of arms without interrupted his words, and he grew pale. "What is that?" said he, throwing open a window. "The dragoons of Orleans surround the house. Can it be, Charmilly, can it be?"

"Away," cried Charmilly, pulling him along towards a private door. "Escape through these rooms. Bouillet's horses are all ready for you. Off to St. Nicholas, you have not a moment to lose."

"No!" cried Blanchelande, tearing himself away from his friends, "I have lived a life of honour, I will not fly like a coward and a traitor."

"Then I have done with you," said Charmilly. "You must abide your fate. We must now look to our own safety."

(To be continued.)

THIRD ANNUAL ADDRESS,

Of the New-York State Society for the Abolition of Capi-Punishment.

We regret that we have not room for the whole of this excellent Report. The extracts we make cannot fail to be read with pleasure and profit by those who feel an interest in the subject, and who, we know, are a large proportion of the readers of the Standard:

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In this rapid growth of opinion against the bloody requisitions of criminal laws, we recognize clear evidence of the truth and righteousness of the reform we advocate—and from it we should feel encouraged to persevere in our efforts until we dislodge the advocates of capital punishment from their last resort, that "City of Refuge," into which they retire, as if into a sanctuary, to sacrifice the murderers whom alone they now claim as appropriate victims for their altars. Even now we discover upon the portals of that false sanctuary the decay of the inscription, "Whoso shedderh man's blood, by man shall his blood be shed;" which, like some charmed motto in an age of superstition, has had the effect to repulse many whose feeling and judgment had prompted them to advance in aid of the entire overthrow of the gallows. The change of sentiment in favour of the proper estimation of the sanctity of human life, which has already removed so many bloody stains from the criminal code of the present age, and now only sanctions that which relate to murder—will soon, in every civilized and Christian land, so transfigure that charmed inscription, that the gallows will no longer be able to resist the force of enlightened public opinion, but will fall never more to rise until heathenism and superstition supplant civilization and revealed religion.

We desire not to be misapprehended in these remarks relative to the Scripture authority for the death penalty as claimed by our opponents. If, as they assert, the gallows has not only its sanction in the Word of God, but is strictly enjoined as a duty; and that too in language which makes it as obligatory upon us, who are enjoying the light of Christianity, and all the privileges of civilization, equally as it may have been upon those who were existing under clouds of superstition, and embarrassed by all the disadvantages of heathenism—if, indeed, we could so read and apprehend the Scriptures, then should this address be considered sacrilegious, and the existence of our society should be reprobated as an act of impious rebellion against the Supreme Ruler. We, however, take courage and rejoice, because "we have not so learned Christ."

This is not the age nor the country in which either the dogma of Doctors of Divinity, the dictates of Doctors of Law, the laws of Legislators, nor the councils of commentators, can prescribe limits to the independent exercise of criticism and of private judgment. Neither will those who feel it to be alike their privilege and their duty to contend for reforms, be discouraged from their efforts by being denominated with the appellations of disorganizers, innovators, and infidels. These injudicious ebullitions of taunt, so frequently emitted against reformers, can never prevail as arguments to controvert principles having their foundation in truth; and those who, with virtuous motives, oppose error, however much it may be sanctified by age, or sanctioned by "orthodox authority," can with entire complacency, allow themselves to be called by hard names for their faithful investigations, and their independence of adventitious authority, when they recollect the justification of independent inquiry and of private judgment contained in the encomium of the Apostles, when they said: "The Bereans were more noble than those in Thessalonica, in that they searched the Scriptures daily, whether these things were so."

The history of nations teaches us to scrutinize with care and jealousy all religious pleas advanced in support of doctrines and practices which outrage humanity. The crucifixion of our Saviour, and the martyrdom of the Apostles and the early disciples, tells what was done in those days in the name of religion. And ever "since the Redeemer walked with man," such enormities as were committed by crusaders in the Holy Land, such sufferings as were inflicted by the priests of the Church of Rome in the Inquisition, such murders as were prepetrated by the authority of the Church of England:

"The midnight of Bartholomew—the stake
Of Smithfield, and that thrice accursed flame
Which Calvin kindled, by Geneva's lake:
New England's scaffold, and the priestly sneer
Which mocked its victim in that hour of fear,
When guilt itself a human tear might claim—
Bear witness, O thou wrong'd and merciful One
That earth's most hateful crimes have in Thy name
been done!"

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Several State Societies have been organized, and also a national one. Between these and our association, communications have been interchanged. In Europe we hear of this movement of mercy being advocated by those who are particularly known for their intelligence and benevolence; and there, as in this country, the societies for the abolition of capital punishment are constituted of men conspicuous for their efficient aid in the promotion of those measures of reform by which the rights of individuals have been made more secure, and the condition of society greatly improved.

In this connection we cannot avoid a brief notice of a public meeting held at Exeter Hall, in April last. The Hall is represented to have been crowded, and many of Great Britain's most estimable and conspicuous citizens were there taking a prominent part. Amongst whom are mentioned, Lord Nugent, Daniel O'Connell, M. P.; John Bright, M. P.; the Rev. Mr. Christmas, the Rev. Dr. Mortimer, Mr. Sergeant Gunning, W. J. Fox, Esq. Mr. Samuel Gurney, Rev. Dr. Campbell, Rev. Dr. Candish, G. W. Alexander, Esq. &c. Mr. F. Rowton and Mr. Gilpin acted as secretaries. Wm. Ewart, Esq. M. P. (the father of the House of Commons, as he is sometimes called,) upon taking the chair, said, "he accepted the honour which was thus conferred upon him with feelings of emotion, which he might almost increase into the term of oppression, when he saw the cause which he and his friends had been advocating through many adverse circumstances, and with many combined parties against them, at length on the road to triumph—for triumph it must when it was responded to by such a vast and enlightened assembly as he then saw before him, and when he knew their voices would be re-echoed by a corresponding sympathetic tone from almost every part of the United Kingdom."

He stated further, "that ever since he had the honour of a seat in the House of Commons—now somewhere near eighteen years—he had advocated the cause to which, on that day, they had met to consecrate their endeavours. To that cause he remained faithful; and to that cause he would remain faithful, not only so long as he had a voice in Parliament, but, he would venture to say, so long as he existed." These remarks of the venerable advocate of our cause drew forth from the meeting enthusiastic applause, and he proceeded to give an account of the progress of the abolition of capital punishment under his own observation as a legislator. He stated that the advocates of the gallows had been "driven from point to point, until at last they took their only refuge in asserting that capital punishment ought to be retained for the crime of murder. He remembered when it was said that the punishment of death should be retained for such crimes as sheep-stealing, house-breaking, cattle-stealing, and forgery. How came it that this special stand was made on the ground of murder?—When capital punishment was sought to be abolished for sheep-stealing, a certain member of the agricultural body stood up and said, on that special ground he should object to its abolition. When it was proposed to be abolished for stealing £5 in a dwelling-house, a celebrated member of the House of Commons said he would not trust a domestic servant if it was abolished.

"When capital punishment was proposed to be abolished for the crime of forgery, another individual stood up and said, if it were abolished, commercial credit would be at an end." This honourable and benevolent Statesman reminded his distinguished and intelligent hearers that the death penalty had been abolished as applicable to all those crimes, and it had been proved by the statistical returns made to Parliament, at the suggestion of his friend, Mr. Wrightston, as executions had decreased, there had been also a decrease in the number of committals for crime:—that as, on the one hand, executions had diminished, so, on the other hand, crime had also diminished.

After the honourable Chairman had concluded his remarks, the Secretary read a letter from the Hon. Richard Cobden, the leader of the Free Trade party. His reputation for intelligence and purity of character, will render acceptable an extract which we take the liberty of making:

"In my opinion there are but two rational objects to be sought in the punishment of criminals, viz: the reformation of the offender, and reparation to society for injury done. But I could never see how the strangling of men could possibly accomplish either of these ends. There is one plea still put forth in favour of death by hanging, which used formerly to be adduced in defence of burning, racking, gibbetting, and quartering—I mean the necessity of striking terror by example. If there be any force in this argument, we ought to go back to the greater wisdom of our ancestors, and light up the fires of Smithfield again, or decorate Temple Bar with the heads of malefactors. Without taking those higher grounds which the genius of Christianity, if not its direct precepts, afford for opposing capital punishments, I hold that the system is totally indefensible on the score of utility; and I hope I shall live to look back upon the barbarous and brutal exhibition of the gallows as a thing of the past times, only to be remembered as affording proof of our own advance in civilization and humanity."

After this letter had been read, Lord Nugent addressed the meeting, adducing in an eloquent manner forcible arguments to show the unjust character and the pernicious effects of executions. The Honourable Lord was followed by John Bright, Esq. M. P. whose remarks were of a most persuasive character. He was followed by the eloquent Daniel O'Connell, who interested the meeting with a recital of his observation and experience of the unjustifiable character and evil effects of capital punishment. If our limits would allow, we should be glad to notice the remarks of Mr. Samuel Gurney, the Rev. Mr. Christmas, and of the other distinguished members of that meeting, in order to show by what force of character, as well as of argument, our cause is advocated in Great Britain.

It should be the care of our society and its friends to encourage frequent communications with the different societies in this country and those abroad. By such interchange of intelligence and co-operation of labours, public opinion will soon, like a fallow field, be so readily prepared for the dissemination of our principles, that they will quickly grow up and ripen; and then, in due season, our labours will be rewarded with a full harvest of success, in the total abolition of the gallows from the face of the earth.

The actions of our public men, and of our legislative bodies, give evidence that the abolition of capital punishment is seriously agitating the whole community. This society, from its first institution, has constantly been in the receipt of letters from many of our most distinguished Statesmen, asking for information and documents on the subject. Memorials have been presented in Congress demanding the reform, and the propriety of it eloquently urged by the venerable John Q. Adams. In the Legislatures of Maine, New Hampshire, Massachusetts, Connecticut, Rhode Island, New Jersey, Pennsylvania, Ohio, Missouri, Alabama, Tennessee, Louisiana, and we believe of other States, the subject has been introduced upon memorials, grave discussions have been had, and the cause has received the support of intelligent and respectable minorities.

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It is now nearly one year since the State of Michigan enacted the total abolishment of capital punishment. We cannot claim as yet that a sufficient period of time has elapsed to warrant us in citing that law and the experience under it, in proof of our position, that the sanctity of life is equally respected where the death penalty is totally abolished, as where it is exacted with the greatest rigour. This much we are warranted in asserting already, that thus far the humane reform has given no occasion for regret in Michigan; and we have the firm belief it is only because sufficient time has not elapsed, that we are prevented from producing the testimony of her criminal records to speak unequivocally and persuasively in the advocacy of our cause. We predict, with full confidence, that the experience of Michigan, under the total abolition of capital punishment, is destined to be such as will not only secure to her legislators an enviable reputation in the history of the criminal jurisprudence of the age, but will also give such sanction and impetus to the humane spirit of reform, through which she has been disenthralled, as will cause its truth to be recognized, and its influence so felt throughout the Union, that every State, and the whole nation, before this century has closed, will declare through their respective Legislatures, the death penalty shall never more be pronounced. Let not this prediction be scoffed at as the dream of wild enthusiasm. We are warranted in these our happy anticipations by the history of all nations in their experience under merciful laws; and with reference to the abolition of capital punishment, we can cite as proof of its success many conspicuous instances. We name Rome for three hundred years under the Porcean Law. Egypt for fifty years under Sabechos. Russia since the time of the Empress Elizabeth, Bombay under the administration of Sir James McIntosh, Belgium, so long as the experiment was fairly tried—and Tuscany for twenty-five years under the Grand Duke Leopold. These historical instances of the successful result of the abolition of capital punishment are authentic, and standing unimpeached and uncontroverted, except so far as the naked contradiction and sophistical perversions of our opponents may prevail, afford us full warrant for our sanguine hopes relative to the future experience and example of the State of Michigan.

The only abatement to the great gratification which the society and its friends derive from the noble example of Michigan, arise from the disappointment we feel in not having secured to our own State the honour of being foremost in the accomplishment of this praiseworthy reform. This laudable jealousy shall not detract from the well-earned glory of our sister State; but it must serve as a stimulous to urge us on to renewed efforts, and prompt us to be second only to Michigan in this truly Christian race. The intelligent and virtuous character of the citizens of the State of New-York; their reputation for alacrity and energy in every enterprise of political or moral reform; in connection with the consideration of the early movement of many of her distinguished citizens, and of the elaborate discussions and reports on the subject in our Legislature, all conspired to induce the belief that she would have been the first State to enact the total abolition of capital punishment; but this honour has been the lot of a junior sister. Let her success, and the considerations to which we have just referred, serve to prevent any further procrastination of the accomplishment of the object for which our society was instituted.

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Gleanings from Foreign Papers.

THE IRISH FAMINE.—The starved dogs are being killed like vermin in several parts of Limerick county, as these animals have attacked the bark of trees, bereft of their usual sustenance.

FATE OF MR. POPE'S SCULL.—Mr. Howitt, in his "Homes and Haunts of British Poets," says that the scull of Pope now ornaments the private collection of a phrenologist. Fifty pounds were paid to manage the transaction with the sexton of the church in which the deceased poet was buried.—*Fudge.*

MARCH OF INTELLECT IN TURKEY.—Two plays of Molière have been translated into Turkish, and represented by Turks, in due French costume, at the palace of Abdul Medgid-Khan, whilst all the ladies of the seraglio were present, and applauded the actors most vociferously.

THE "QUESTION."—Among the questions relative to the creation, asked at a school examination in Trinidad, before the Governor, was: "Where was the dry land before it appeared?" Answer: "Under the water."

SCIENTIFIC LOVE.—Some months ago, a physician of Violaines, (Pas-de-Calais,) was tried for having exhumed his deceased wife, three weeks after interment, in order to make a skeleton of her. He was found guilty, and condemned to three month's imprisonment. On his appeal, a few days ago, against this judgment, it was confirmed, with the addition of three months' imprisonment to the three months already awarded.

HENRY HEAP, Vicar of Bradford, in Yorkshire, upon his entering on the living, sent word to all his parishoners who were Quakers, that he should never enforce his right of tithes from them; adding, that what they could not conscientiously pay, he could not conscientiously receive.—*Morning Herald.*

From the Hampshire Herald.

RUGGLES'S NORTHAMPTON WATER-CURE.

We last week visited the Water-Cure Establishment at Beusonville in this town,—and were gratified with an opportunity of examining the whole establishment in all its parts from top to bottom; and hence are able to testify concerning it.

This is the first new building that has been exclusively erected for hydropathic purposes in this country, and it is said by those who have visited other kindred establishments, to be the most commodious and complete. It is thirty-six by seventy feet, two and a half stories high, with separate parlours, bathing and dressing rooms for ladies and gentlemen.—All the baths are supplied with an abundance of pure spring water. There are twenty lodging rooms, each well ventilated, calculated and furnished for two lodgers. There is also a ventilator through the roof of the building. It is regarded by scientific men as admirably calculated for the business.

Whatever may be the views of medical men of Mr. Ruggles's singular mode of practice; judging of symptoms by the sense of touch—detecting the character of diseases by the condition of the skin, invalids award to him the credit of accurately describing their symptoms; *and many who suffer from diseased lungs go to be examined by him before venturing the water treatment at home, or at other establishments.* He holds that the absence of electricity in the region of the lungs, after a half-bath, of a certain temperature, is PROOF that the patient cannot be safely treated by water.

There are other prominent facts, which are strong in his favour:—1st. The testimony of all his patients, who feel and know that they are treated understandingly; 2d. He has been a hydropathic practitioner about three years; and though nearly all of his patients have been of that class who were beyond the reach of medical aid, he has lost but one patient during the